egisiered No. BG 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G R. JOSYER, M.A., F.R.E.S.

VOL XXI No. 13] Monday 9-1-1961 [PRICE 00 10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

HINDU SUPERIORITY

MILITARY SCIENCE

(Continued from last issue.)

That the ancient Hindus were celebrated for their sword-fight is evident from the Persian phrase: "To give an Indian answer," meaning "a cut with an Indian sword." The Indian swordsmen were celebrated all over the world. In an Arabic poem of great celebrity, known as "Sabaa Moalaqa" there occurs the passage: "The oppression of near relations is more severe than the wound caused by a Hindu swordsman."

Ctesias mentions that the Indian swords were the best in the world. [1]

The following fivefold classification of Hindu weapons is exhaustive: (1) Missiles thrown with an instrument or engine called yantramukta; (2) Those hurled by hand or hastamukta; (3) weapons which may or may not be thrown, or muktaamukta, as javelins, tridents, etc, (4) which are not thrown, as swords, maces, etc., (5) Natural weapons, as fists, etc. Bhindipala, Tomara, Naracha, Prasa, Rishti, Pattisa, Kripana, Kshepani Pasa, etc., are some of the arms of the ancient Hindus now extinct.

The chief distinction of the modern military science is the extensive employment of fire-arms. It should, however, not be supposed that fire-arms were unknown in ancient India. Though the Hindu masterpieces on the science of war are all lost, yet there is sufficient material available in the great epics and the Puranas to prove that fire-arms were not only known and used on all occasions by the Hindus, but that this branch of their armoury had received very great development. In mediæval India, of course, guns and cannons were commonly used. In the twelfth century we find pieces of ordnance being taken to battle-fields in the armies of Prithviraj In the 25th stanza of Prithviraja Rasa it is said that "The calivers and cannons made a loud report when they were fired off, and the noice which issued from the ball was heard at a distance of ten cos.

An Indian historian, Raja Kundan Lall, who lived in the court of the king of Oudh, says that there was a big gun named lichhma in the possession of His Majesty the King, (of Oudh) which had been originally in the artillery of Maharaja Prithvi Raj of Ajmer. The author speaks of a regular science of war, of the postal department, and of public or Roman roads. See Muntakhab Tafsee-ul-Akhbar, pp. 149, 150.

"Maffei says that the Indians far excelled the Portuguese in their skill in the use of fire-arms." [2]

Another author quoted by Bohlen speaks of a certain Indian king being in the habit of placing several pieces of brass ordnance in front of his army.[3]

"Faria-e Syuza speaks of a Guzerat vessel in A D 1500 firing several guns at the Portuguese,[3] and of the Indians at Calicut using fire vessels in 1502, and of the Zamorin's fleet carrying in the next year 380 guns." [4]

But let us turn to ancient India. Professor Wilson says: "Amongst ordinary weapons one is named vajra, the thunderbolt, and the specification seems to denote the employment of some explosive projectile, which could not

1. Max-Duncker's History of Antiquity, Vol. IV., p. 430, Amir Khusrau in his Tarikhi Alai says, "More cutting than a Hindu sword." Elliot's History, Vol. III, p 83.

1. Hist. Indica, p. 23.
2. Das Alte Indien, Vol. II, p. 63.
3. Asia Portuguesa, Tom. I, Part I, Chap. 5.
4. Ibid, Chapter 7.

have been in use except by the energy of something like gunpowder in its properties."[1]

As regards "gunpowder," the learned Professor says: "The Hindus, as we find from their medical writings, were perfectly well acquainted with the constituents of gunpowder —sulphur, charcoal, saltpetre—had them all at hand in great abundance. It is very unlikely that they should not have discovered their inflammability, either singly or in combination. To this inference a priori may be added that drawn from positive proofs, that the use of fire as a weapon of combat was a familiar idea, as it is constantly described in the heroic poems."[2]

The testimony of ancient Greek writers, who, being themselves ignorant of fire-arms used by Indians, give peculiar descriptions of the mode of Hindu warfare, is significant. "Themistius mentions the Brahman fighting at a distance with lightning and thunder."[3]

Alexander, in a letter to Aristotle, mentions "the terrific flashes of flame which he beheld showered on his army in India." See also Dante's Inferno, XIV, 31-7.

Speaking of the Hindus who opposed Alexander the Great, Mr. Elphinstone says "Their arms, with the exception of fire-arms, were the same as at present."[4]

1. Wilson's Essays, Vol. II. p. 302. The Indians are from time immemorial remarkable for their skill in fireworks. The display of fireworks has been from olden days a feature of the Dasehra festival. Mr, Elphinstone says: "In the Dasehra ceremony the combat ends in the destruction of Lanka amidst a blaze of fireworks which would excite admiration in any part of the world. And the procession of the native prince on this occasion presents one of the most animating and gorgeous spectacles ever seen."—Elphinstone's History of India, p. 178.
2. Essays, Vol. II. p. 303.
3. Orat, XXVII, p. 337. See Ap. Duten's Origin of the discoveries attributed to the Moderns, p. 196.
4. Elphinstone's History of India, p. 241.

Philostratus thus speaks of Alexander's invasion of the Punjab: "Had Alexander passed Hyphasis he never could have made himself master of the fortified habitations of these sages. Should an enemy make war upon them, they drive him off by means of tempests and thunders as if sent down from Heaven. The Egyptian Hercules and Bacchus made a joint attack on them, and by means of various military engines attempted to take the place. The sages remained unconcerned spectators until the assault was made, when it was repulsed by fiery whirlwinds and thunders which, being hurled from above, dealt destruction on the invaders."[1]

Commenting on the stratagem adopted by the King Hal in the battle against the king of Kashmir, in making a clay elephant which exploded, Mr Elliot says: "Here we have not only the simple act of explosion, but something very much like a fuze, to enable the explosion to occur at a particular period."[2]

(To be continued.)

1. Philostrati Vit: Apollon, Lib. II, C. 33.
2. Elliot's Historians of India, Vol. I, p. 265.

"THE RATIONALIST."

Subscriptions:

	Yearly Rs.	½ yearly Rs.	Quarterly Re.
Local ...	4/-	2/-4	1/-
Outside ...	5/-	2,50	1,25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

The Rationalist

THE AERONAUTICS MSS.

Following are some more letters that have arrived from Stockholm, Sweden, and West Germany ab ut the above Manuscript It is remarkable that Maharshi Bharadwaja's name and the International Institute have awakened such lively interest in land's so far away :

Eskilstuna,
Sweden. 1–12–60.

Dear Sir,

Though looking a long time I couldn't find any suitable translation of some Sanskrit-papers until I got to know that, may-be, you could help me. Would you be so kind to tell me whether there is any English or German translation of the books ?

Ramayana ; Maha-Bharata (possibly translation of Pratap Chandra Roy) ; Samsaptakabadha ; Samarangana Sutradhara, but specially a book that may be of your hand, a manuscript called "Aeronautics" by Maharshi Bharadwaja.

Beside that I found these names in a book handling on "flying saucers". I already met parts of them many years ago without knowing where I had found it.

It is not my believe or disbelieve on the project of the flying saucers that make me write to you. But as physician I am deeply interested of specially the script of Maharshi Bharadwaja.

As a matter of fact I analysed some of the spare records I got and found them possible from our way of view in modern technics, and I want to analyse whole of that script if I could get a translation of it.

To give you an idea I can tell you that if one put a column of Mercury in the oscillating field of a solenoid a very curious field of gravity is built up around the column.

It might be that in the whole script there is but one word that means the key to a better understanding and development.

Already long before the problem of the flying saucers was actual, it was clear to me that it must be a foolishness to believe that we modern people accelerated science. Mankind must be over 100,000 years old, and truly many a culture of highstanding technicians must have dwelt on our earth.. It is absolutely incredible that we have been able to place "sputniks" in the space after a development of only C:a 6000 years, while a whole mankind under 100 000 years was unable even to detect the use of fire !

I believe absolutely, that in many an old script is sealed a highstanding knowledge whose origin is not to be found in dreams and wishes, but in distorted rests after uncomprehensable realities.

Hoping to hear from you or your department I send you my thanks on forehand.

Yours Truly,
P. Salzmann de la Mar.

* *

Bad Gadesberg.
West Germany,
28-12-60.

Dear Sir,

May I take the liberty to ask you a great favour.

For research and studies of old and new aerodynamics I am very much in need of a copy of the brochure "Aeronautics" by Maharshi Bharadwaja (a manuscript from the pre-historic past) which is a publication of your Academy.

I would be very grateful to you if you could manage to have this brochure sent to me at your earliest convenience. I should also like to have the bill for this brochure which I will pay upon receipt.

If you, however, think it is easier to farward the requested brochure through the Indian Embassy in Bonn/Germany it is certainly up to your discretion to do so.

I hope to hear from you and wish to thank you in advance for your kind assistance.

Yours very truly,
Hans-Werner von Engel.

* * *

Stockholm.
Sweden. Nov. 1960.

Dear Sir,

I have been told that your International Academy of Sanskrit Research have found very interesting things in very old documents about Aeronautics.

I should be very glad if you could send me a little translation of "Aeronautic" of Maharshi Bharadwaja in English.

Yours Sincerely,
Sten Lindgreu.

* * *

SANSKRIT WISDOM

Moscow.
U.S.S.R.

Respected Mr. G. R. Josyer,

The Library of the Institute of Oriental Studies, Academy of Science, USSR conveys to you their gratitude for sending them your book "Sanskrit Wisdom" which offers valuable help for research workers of our Institute.

With respects,

A. Bendik
Director of the Library
of the Institute of Oriental Studies,
Academy of Sciences, USSR.

THE CALENDAR

The Solar year is the actual time required for the earth to make one complete revolution round the sun. This time is 365 days, 5 hours, 48 minutes and 46·4 seconds. But the year is reckoned at 365 days only; hence it loses 5 hours, 48 minutes and 46·4 seconds each year!

In four years this loss will amount to 23 hours, 15 minutes and 6·6 seconds. To make up for this loss, a day is added to the calendar every fourth year, which is called the Leap year and contains 366 days, the added day being the 29th of February.

This addition puts the calendar ahead of Solar time by 54 minutes and 54·4 seconds every four years, and in 100 years by 18 hours, 42 minutes and 40 seconds. By omitting leap year in every hundredth year, we lose 5 hours 17 minutes and 20 seconds.

In 400 years this loss is 21 hours, 9 minutes and 20 seconds. To balance this loss every 400th year is made a leap year! No century will be a leap year unless a multiple of 400. This then puts the calendar ahead by 2 hours, 50 minutes and 40 seconds in 400 years. Hence to balance this, leap year will be omitted in the year 4000!

Calendars repeat every six or eleven years. The years, excepting leap years, begin and end on the same day of the week.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

MUSIC SOUVENIR

We have before us the pretty souvenir of the Third Music Conference held in Mysore from the 30th November last, under the auspices of that illustrious institution in Mysore, Sri Bidaram Krishnappa's Prasanna Sitarama Mandiram.

Ganavisharada Bidaram Krishnappa, in his day, was a dominant and outstanding personage in the Music world. Resonant, virile, high-flown, far-reaching, he was a lion among musicians, and remains so in men's memories even when compared with overpraised top-rankers of today, Champai, Ariyakudi, Sammamgudi, Musiri, G.N.B.

Bidaram Krishnappa left two gifts behind him to Mysore: his labour of love, the Prasanna Sitarama Mandiram, and his devoted disciple, Sangeetaratna T. Choudayya. Sangeetaratna T. Choudayya has made not only his own name shine, but also Bidaram Krishnappa's name relive, and but for him the Mandiram would long ago have passed into oblivion.

The Third Music Conference, inaugurated by Vice-Chancellor N. A. Nikam on November 30th concluded on December 4th, after 4 days of interesting discussions on musical topics, competitions to encourage the art of music among the young, and rich and varied programmes of attractive music.

The souvenir brought out to commemorate the Conference, is well got up, and contains many thoughtful articles in English and Kannada on various phases of music by able exponents such as Sris. Vasudevacharya, Dr L. Sibaiya, Professor P. Sambamurthy, Professor Subbaramappa, B. Subba Rao, "Rajasree", Vidwans N. Channakeshavaiya, A. R. Keshavamurthy, R. A. Kesari, B.A, and T. S, Parthasarathy. It is also embellished with portraits of long-departed venerable masters, Vynika Praveenas Sheshanna, and Subbanna, Muthaia Bhagavathar, and Varadachariar, and of Sri. Vasudevachariar and T. Chowdayya.

The Committee of Prasanna Seetharama Mandiram, with its two estimable Secretaries, Sri T. Chowdayya and Vidwan B. K. Padmanabha Rao, and worthy President, Sri B K. Ramakrishnaiya, M.A., LL.B. deserve commendation for their successful achievement of not only the Third Mysore Music Conference, but also of the excellent souvenir.

MRS. PRESIDENT'S DOWRY

Every time a new president's wife moves into the White House, Washington, a sum of about £25,000 is allocated with which she can buy new furniture and furnishings and carry out a redecoration scheme, an American friend says.

The new First Lady who goes there next January is bound to make certain alterations anyway, he says. All her predecessors have done so.

It was Mrs. Eleanor Roosevelt who installed the fine kitchens there. She also installed fourteen additional bathrooms, and because her husband had to go about in a wheeled chair, had all the steps converted into slopes on the ground floor!

There's an amusing story of when electric lighting was first installed at the White House. The then President invited friends to dinner to admire the "wonderful new illumination." But they were not very impressed when the new lights kept flickering and they had to eat in semi-darkness!

The reason was that the electric cables had not all been installed, and the President's two fun-loving sons had discovered that if they rode up and down in the lift they could dim the lights in the rest of the building! It is said that their father spanked them when the guests had left!

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS., F.R.E.S., F.M.U. &c.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan. on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS. Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London W C 1

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

rice Rs. 25-0 0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR. Ahmadabad 1.

Please send "Shringara Prakasha." 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 237.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 14] Monday 16-1-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY— G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

asset to all Libraries

45/-

THE PRESIDENT

Dr. C. Kunhan Raja, M.A., Ph.D., writes:

"In ancient India, there were three kinds of governments; one where the head of the state is Svayatta-siddhi, where the powers of the government are vested solely in him; another where the head of the state is Parayatta-siddhi, where the powers of the government are vested in another, namely, in the ministers, and the third where the head of the state is Ubhaya-yatta-siddhi, where the powers of the government are vested in both, namely, the head of the state and also in the ministers. The last is regarded as the best of the three and was found in the states in ancient India. The head of the state symbolises the unity of the State and normally he continues. But ministers represent the changing opinions of the public and they may change according to the change in public opinion. The head of the state adapts himself to the changing situations without a change in his personality. In America what is found is more or less this type of government. In England there has been a gradual change from the first type through the third type to the second type. The crown is now just a figure-head and is completely subject to the will of the Ministers.

When the President of India suggested to the lawyers that the position and power of the President under the Constitution may be investigated it is impossible that he had any doubts about his own position under the present Constitution. He was the president of the body that drafted the Constitution and passed it into law, and he is the President of the country since the Constitution was put into operation. If the powers of the President and the limitations of President are to be determined by healthy conventions, when they are not actually stated in so many words in the Constitution, what should be our goal? Is it a mere adoption of the British practice or is it better to go to the conditions of ancient India and to approximate the position to what obtains in America? If the British model is to be followed in future also, there is nothing to be done. It is contained in the Constitution as implied by the statements of responsible persons at the time the Constitution was being drafted. But if we are to move over to what in ancient India was considered to be the best form of government, is it possibe to establish that form of government in the country within the present Constitution? If that is not possible, what are the changes needed in the Constitution?

Parliament is elected by the people. The President is elected by the elected members of the Union Parliament and the State Legislatures. The President is to be elected soon after the constitution of the legislatures, unless Parliament is dissolved before the scheduled time of five years. Perhaps such a situation may not arise so far the Union Parliament is concerned. When the President is elected and installed in his position, under the Constitution as it is now adopted, can the President function as the Head of the State, governing the country with the assistance of Ministers appointed by him, himself remaining at the same time the head of the Government also? Should there be a Prime Minister besides the President? As matters stand, the Prime Minister can be removed by an adverse vote in Parliament. But the term of the President is determined By the Constitution. This provides for continuity in the position of the Head of the State, which is a necessary factor in any stable form of government.

We should not ignore the trend of events in many countries, where there has been a change more or less in that form, where the President is not merely the head of the state under the control of the Ministers, but where he is also the head of the actual Government. This is a matter that arises out of the suggestion of the President. It should be seriously considered. If it is the British model, the head of the State is subject to the advice and guidance of the Ministers. If it is to accord with the trends in other countries and also to ancient Indian traditions, the President, when elected, is also the Prime Minister of the State."

MAHARSHI'S AERONAUTICS

The Editor of Kalender, Sweden, writes,

Gothenburg,
"Dear Sir, 28th December, 1960.

I, the undersigned is one of the publishers of the magazine "Kalendar" of Gothenburg, Sweden.

This paper is interested in a lot of things on Earth and particularly in the technique knowledge of the old peoples. We have contact with a Swedish Director and Air-Plane constructor, who has a lot of theories about the old Egyptian state. This man is going down to Egypt in the middle of January to investigate some phenomenons of great interest and he has promised to report to our magazine.

Now is the thing that I have read a book of flying saucers by Max B. Miller and this held a sanskrit report by your Academy of airo-planes in ancient India.

The matter interested us very much, and we made up our minds to write to you and ask, if you would kindly let us have something for our magazine. This would be very interesting and, am I sure, would cause a big debate about this subject, as people will not believe in anything of high culture lying behind our days.

We understand that this will take some time, and of course we shall wait as long as needed. But we would be very, very glad, if you were so kind and sent us this.

We are of course willing to pay your costs in this way, if the amount does not climb up too high, because it is rather expensive to publish a magazine, even a little one as ours.

Awaiting your further news in this matter we remain,

Yours faithfully,
KALENDER.
Reduction—Gotenborg.

SECULAR EDUCATION

Dr. F. L. Kunz, Vice-President of the Integrated Education Inc., New York, and the Editor of the 'Main Currents', delivering the first lecture under the S. R Bhatia Endowment Fund, at the Indian Institute of World Culture, Basavangudi, recently, said the secular education if it was not properly imparted would lead the country into disaster!

Dr. Kunz who was speaking on 'Science and Humanities', said modern world was being disfigured by the technological science. Science had released upon them many products—many of them extraordinarily beneficial and most of them very destructive. Referring to the recent development in the nuclear weapons, Dr. Kunz said 'because man is what he is, he does not use the science for humane purpose'. He had become a menace to the society.

Hundred years of secular education, Dr. Kunz said, had brought tremendous benefits. Nonetheless, intellectually and spiritually, the systematic denial of religious quest had produced in the U.S A. nothing else than shallowness. Whatever they produced was without understanding. India not only had a written Constitution but also hsd a Supreme Court as guardians of liberty. The Supreme Court decided what constituted the freedom of the individual. In such a society, if education of a secular kind was not given in a proper way it would become disastrous. India was perfectly aping the U.S.A. and both the countries had common problems. India was the only country with a cultural heritage. In Greece and Rome, death had come to their culture and science had done more violence to the European countries. Therefore, Dr. Kunz called upon the Indians, who had a cultural heritage and background, to collaborate with his countrymen in a programme for making a peaceful enquiry into the relationship between science and humanities.

The Rationalist

HINDU SUPERIORITY

MILITARY SCIENCE

(Continued from last issue)

Viswamitra, when giving different kinds of weapons to Rama, speaks—in the Ramayana—of one as agneya, another as shikhara.

आग्नेयमस्त्रं दयितं शिखरं नाम नामतः ।

Carey and Marshman render shikhara as a combustible weapon. [1]

In the Mahabharata we read of "a flying ball emitting the sound of a thundercloud."[2]

The Harivamsa thus speaks of the fiery weapon:

आग्नेयमस्त्रं लब्ध्वा च भार्गवात्सगरो नृपः ।
जिगाय पृथिवीं हत्वातालजङ्घान्सहैहयान् ॥

"King Sagara having received fire-arms from Bhargava conquered the world, after slaying the Taljanghas and the Haihayas." M. Langlois says that "these fire-arms appear to have belonged to the Bhargavas, the family of Bhrigu."[3] Again,

ऊर्ध्वं तु जातकर्मादि तस्य कृत्वा महात्मनः ।
अध्याप्य वेदानखिलांस्ततोऽस्त्रं प्रत्यपादयत् ॥
आग्नेयं तु महाबाहुरमरैरपि दुस्सहम् ।
स तेनास्त्रबलेनाजौ बलेन च समन्ततः ॥

"Aurva having performed the usual ceremonies on the birth of the great-minded (prince), and having taught him the Vedas, instructed him in the use of arms; the great-armed Aurva presented him the fiery weapon, which even the immortals could not stand!"

Brahmastra is repeatedly mentioned in Sanskrit works. Professor Wilson, in his Sanskrit Dictionary, calls Brahmastra "a fabulous weapon, originally from Brahma." For its use see Bhagwata describing the fight between the son of Drona and Arjuna with the Brahmastra. The Rev. K. M. Bannerjea in his work, "The Encyclopædia Bengalensis," says that the Brahmastra was "probably a piece of musketry not unlike the modern matchlocks."[1] Madame Blavatsky, in her Isis Unveiled, also shows that "fire-arms were used by the Hindus in ancient times."[2]

In the description of Ayodhya is mentioned the fact of yantras[3] being mounted on the walls of the fort, which shows that cannons or machines of some kind or other were used in those days to fortify and protect citadels.

The Ramayana, while describing the fortifications, says: "As a woman is richly decorated with ornaments, so are the towers with big destructive machines."[4] This shows that cannon, or big instruments of war like cannons, which discharged

1. Various kinds of weapons are mentioned, some of which are extraordinary. As it is not known how they were made, what they were like, and how they were used, people think they are only poetic phantasies. Mr. Elliot says: "Some of these weapons mentioned above were imaginary, as for instance, the vayava or airy." But who would not have called the gramophone, cinematograph and the wireless telegraphy imaginary only 60 years ago?
2. Bohlen, Das Alte Indien, II, 66.
3. Harivamsa, p. 68.

1. Encyclo. Bengal, Vol. III. p 21.
2. Isis Unveiled, Chap. XIV.
3. Yantra means "that thing with which something is thrown."
4. Ramayana, Sunder Kand, Third Chapter, 18th verse.

destructive missiles at a great distance, were in use at that time.

In descriptions of fortresses and battles, shataghnis are often mentioned. Shataghni literally means "that which kills hundreds at once." In Sanskrit dictionaries, Shataghni is defined as a machine which shoots out pieces of iron and other things to kill numbers of men. Its other name is Brischi Kali.[1]

Shataghnis and similar other machines are mentioned in the following slokas of the Ramayana.

Canto	3	.	Slokas 12, 13, 16 & 17.
,,	4	—	23
,,	21	—	last sloka.
,,	39	....	36
,,	60	....	54
,,	61	....	32
,,	76	—	68
,,	86	....	22

Ramayana says that the Shataghni was made of iron. In the Sunder Kand it is compared in size with big broken trees or their huge offshoots, and in appearance said to "resemble trunks of trees" ' They were not only mounted on forts but were carried to the battle-fields, and they made a noise like thunder." What else could they, therefore, be but cannons?

Besides the Ramayana, the Puranas make frequent mention of Shataghnis being placed on forts and used in times of emergency. See Matsya Purana (मत्स्यपुराण), "Art of Government." The name used in this Purana is Shataghni (शत and सहस्र mean hundreds and thousands, or innumerable)[2];

1. See Raja Sir Radha Kant Dev's Shabdkalpadruma.

2. Shataghni differed widely from Matvala in that the Matvala were rolled down from mountains, while Shataghni was an instument from which stones and iron balls were discharged. Jamera was another machine that did fatal injury to the enemy by means of stone. See accounts of battles with Mohammed Kasim.

guns and cannons are mentioned as existing in Lanka (Ceylon), under Ravana. They were called Nhulat Yantras.

Commenting on the passage in the Code of Gentoo (Hindu) Laws that "the magistrate shall not make war with any deceitful machine or with poisoned weapons, or with cannons and guns, or any kind of fire-arms," Halhed says: "The reader will probably from hence renew the suspicion which has long been deemed absurd, that Alexander the Great did absolutely meet with some weapons of that kind in India, as a passage in Quintus Curtius seems to ascertain. Gunpowder has been known in China, as well as Hindustan, far beyond all periods of investigation. The word fire-arms is literally the Sanskrit Agniastra, a weapon of fire; they describe the first species of it to have been a kind of dart or arrow tipt with fire, and discharged upon the enemy from a bamboo. Among several extraordinary properties of this weapon, one was, that after it had taken its flight, it divided inso several separate streams of flame, each of which took effect, and which, when once kindled, could not be extinguished: but this kind of Agniastra is now lost."[1] He adds: "A cannon is called 'Shataghni, or the weapon that kills one hundred men at once,' and, that the Purana Shastras ascribe the invention of these destructive engines to Viswakarma, the Vulcan of the Hindus."

(To be continued.)

1. Halhed's Code of Gentoo Laws, Introduction, p. 52. See also Amar Kosha and Sabda Kalpadruma, Vol. I, p. 16.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

SANSKRIT'S ROLE

President Prasad said recently that barring languages belonging to the Dravidian Group, Sanskrit has been the main source of all the languages of the country, and its literature had all along enriched the culture, thought and traditions of our nation.

Sanskrit, he said, had played a very important role in enriching India's history, literature, and thought, and pandits who had devoted their lives to the teaching of Sanskrit deserved their respect and esteem.

Inaugurating the Amrit Mahotsava celebrations of the Bhonsla Vedashastra Mahavidyalaya, which has completed 80 years of its existence, Dr. Prasad said that though much could not be done for teaching of Sanskrit, yet the new inspiration generated in the country after independence had helped the establishment of two Sanskrit Universities in recent years, and some definite efforts were being made for the development and progress of Sanskrit.

The President was confident that teaching of Sanskrit would gain more popularity, and the institutions like the Bhonsla Vedashastra Vidyalaya would discharge this national responsibility.

Inaugurating the Amrit Mahotsava celebrations, Dr. Prasad said that the influence of education must permeate human environments. "An educational institution must throw its influence for the betterment of the people in its vicinity. It must be a sort of microcosm representing all that is ideal and best. An institution, which remains contented with merely producing bettered men and is not able to influence its surroundings, cannot by any stretch of imagination, be described as successful," he added.

The same criterion, Dr. Prasad said, applied to every educated man as well. One who had the benefit of good education was expected to be a live influence, improving everything he touched and uplifting the people he mixed with. Unless one developed these qualities, the impact of education on him would remain only partial or one-sided.

CONCURRENT JUDGMENT

Writing in the prison magazine of the Nebraska State Penitentiary, a convict lectures the world outside for its corruption and immorality.

"This is a troubled age," he says. "Everyone is wondering when the big firecracker is going off. Juvenile delinquency is prevalent all over the world.

"The general social illnesses include bribery, rampant cynicism, public and private immorality.

"If you people out there don't mend your ways, I ain't coming out!"

* * *

So says the inmate of the jail in Nebruska.

The inmate of the Upa-Rashtrapathi-Bhavan at New Delhi, Vice-President Radha-Krishnan, also says, that if the promises flowing from the country gaining independence were to be fulfiled, corruption must be rooted out and all energy devoted to the rebuilding of the country.

The Vice-President told a convention of the U P. Bharat Yuvak Samaj, that there was corruption in high places and low, and "we find ourselves unable to weed it out."

"We must subordinate our self-interest to that of public good. Otherwise, there might be violent upheavals", he said, and added, "The opportunity provided by independence was full of promises as well as perils, and if we want it to be of promises we must root out corruption, become honest and put all our energies to rebuilding the country."

* * *

Does he also add, "If you people out there don't mend your ways, I ain't coming out", or must we take it as implied? Ed.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desest him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 20] Monday 27-2-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

WOMEN'S EDUCATION

I have a bone to pick with the school I studied at and the college I graduated from: they failed to teach me the things I need most to know.

I am considered a well-educated woman. I enjoyed the foreign language classes; yet now it seems immaterial whether the Latin "ab" governs the dative or ablative case and on what hill Caesar drew up his battle-line.

My mathematical education has proved to be a great luxury. I can solve some pretty tough equations, but why? What difference will it make if I know what $x^3 - y^3$ equals? What I need to know is how to make Our Modest Income equal Food + Rent + Clothing + Amusements + Insurance + Doctor's Bills + Children's School Fees.

While at college, I studied geology, philosophy, science, history of religion. Old Testament literature, Chaucer and a few other subjects—interesting cultural courses, but distinct luxuries from the view-point of practical usage. Make no mistake, I enjoyed these subjects, I admired the brilliant, stimulating men and women who taught them.

However, I do not see why they should be compulsory subjects, as they all were. Since we cannot study everything, why should we not first have the practical, and supplement it with the cultural?

Schools, as a rule, operated on the theory that girls pick up all they need to know about home-making in their parents' homes. That may have been true in grandmother's days when they—and their mothers—were at home longer. Today outside activities absorb most of their extra time.

What an ideal course for women should include, I am not prepared to say. I can only list a number of studies I wish I had had; subjects that my "college-degreed" woman friends, judging from their conversation, have also lacked.

First, I wish I knew more about food. I wish I had learned to plan menus that take into consideration appetite and health of my family as well as the budget. I wish I had learned more about clothing—how to select it for quality, fitness and style: how to make simple garments and repair or remake old ones.

I wish I had been taught how to shop more intelligently. I need to know how to judge not only food and clothing but household furnishings and appliances. And talking about household appliances and furnishings, every girl should be taught the fundamentals of interior decoration.

I wish I understood the science of budgetting. I fail to see the logic of courses in economics that deal with stocks and shares, but fail to deal with family earnings and expenditures.

I wish I had courses in child-care. Whoever thought up the idea that mother love teaches one instinctively how to care for an infant was uninformed. I adore my young son, yet all my mother instinct has taught me so far is that I had better consult someone who does know how when I hit a snag. I need to know how to deal with him mentally as well as physically.

I wish I had a course in home nursing. Every woman needs to know how to bandage, to treat burns, to revive a drowning person, to care for colds and fevers, to counteract poisons, not to be a home physician but as an emergency precaution. We need to know symptoms of appendicitis, cancer, tuberculosis and the like.

I wish I had more sex education. The little I had was in such technical, stilted language that I could barely recognise the

"BEEN HERE BEFORE"

When I was serving in Palestine after the war I visited Jerusalem with a party: but just inside the Old City, near the Street of Chains, I felt that I wanted to go on myself. As I walked towards the Mosque of Omar I felt that I knew just where I was although I had never been in Jerusalem before and had only arrived in Palestine a few weeks earlier.

As the gates of the courtyard surrounding the Mosque came into view I thought: "This is where I should turn left." Sure enough I did, down narrower and narrower alleys until I came to a native silversmith's shop I knew would be there!

I had always been interested in silversmithing and I stayed there all the afternoon talking a mixture of broken English and Arabic, feeling quite at home taking coffee with the people there.

When I was going they pressed me to come again for they said it was strange that I, a European, should like the things they did and think the way they did. But I never went back. It was too eerie. I had felt exactly like one of them, almost as if I had walked along those alleyways all my life.

I was sure that I had been there before and it hadn't been so long before either, because I felt that some of the people I seemed to know felt also that they should have known me.

PAST BIRTH.

* * *

Some years ago I was spending a holiday in an Essex village, and a friendly farmer invited me to take a ride by horse and cart to Colchester where he had some business calls to make. The slow, unaccustomed means of travel made me rather tired, and had I been more comfortable I would have slept.

As we entered Colchester I felt awake and the feeling of having been there before was uncanny. Although this was my first visit to the town my knowledge of the streets and turnings was complete enough to convey to the farmer a discription of them before we entered them.

---

facts. Passing on information to our children might be easier if we knew more ourselves.

I realise, of course, that I should have selected some of these subjects that I now need. Yet I do not blame myself. I was not required or even advised to take these more practical subjects. They were regarded as opportunity courses for girls whose mental make-up did not warrant enrolment in the more academic and intellectual sphere.

Now what of mathematics, philosophy and other cultural courses? Should they be included in an ideal course for women? Yes, but with the realisation that they are distinctly cultural courses that will be used little except for enjoyment and personal satisfaction.

Let us give men and ourselves a break. Though they have been able to select their office secretaries carefully with strict attention to preparation, all too often they have had to select for their wives women who could not boil water or sew a straight seam!

To their credit it must be said that men have been good sports about the situation. Still many a virile male, eyeing a glamorous damsel, has been heard to murmur wistfully: "If she would only cook!"

WENDY MEREDITH.

The Rationalist

HINDU SUPERIORITY

PHILOSOPHY

(Continued from last issue)

"Philosophers," says Professor Max Muller, "arise after the security of a State has been established, after wealth has been acquired and accumulated in certain families, after schools and universities have been founded and taste created for those literary pursuits which even in the most advanced state of civilization must necessarily be confined to but a small portion of an ever-toiling community."[1]

To what high pinnacle of civilization, then, must the ancient Indians have reached, for, says Professor Max Muller further on, that "the Hindus were a nation of philosophers."[2]

The philosophy of the Hindus is another proof of their superiority in civilization and intellect to the moderns as well as the ancients. Manning says: "The Hindus had the widest range of mind of which man is capable"[3]

Schlegel speaks of the noble, clear and severely grand accounts of Indian thought, and says: "Even the loftiest philosophy of the Europeans, the idealism of reason, as is set forth by Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism, like a feeble promethean spark in the full flood of heavenly glory of the noonday sun—faltering and feeble and ever ready to be extinguished."[4]

Professor Weber, speaking of Hindu philosophy, says: "It is in this field and that of grammar that the Indian mind attained the highest pitch of its marvellous fertility."[1] "The Hindus" says Max Muller, "were a people remarkably gifted for philosophical abstraction."[2] Schlegel says: "India is pre-eminently distinguished for the many traits of original grandeur of thought and of the wonderful remains of immediate knowledge"[3]

Like all other things in India, the Hindu philosophy too, is on a gigantic scale. Every shade of opinion, every mode of thought, every school of philosophy has found its expression in the philosophical writings of the Hindus and received its full development. Sir W. Hunter says: "The problem of thought and being, of mind and matter and soul apart from both, of the origin of evil, of the summum bonum of life, of necessity and freewill, and of the relations of the creator to the creature, and the intellectual problems, such as the compatibility of evil with the goodness of God and the unequal distribution of happiness and misery in this life, are endlessly discussed. Brahmin philosophy exhausted the possible solutions of these difficulties, and of most of the other great problems which have since perplexed Greeks, Roman, Mediæval schoolmen, and modern men of science."[4]

Speaking of the comprehensiveness of Hindu philosophy, Dr. Alexander Duff is reported to have said, in a speech delivered in Scotland, that 'Hindu philosophy was so comprehensive that counterparts of all systems of European philosophy were to be found in it."

Ancient Sanskrit Literature, pp. 564, 565.
Ancient Sanskrit Litarature. p. 31.
Ancient and Mediæval India, Vol. I. p. 114.
4. History of Literature.

1. Weber's Indian Literature, p, 27.
2. Ancient Sanskrit Literature, p. 566.
3. History of Literature, p. 126.
4. Indian Gazetteer, pp. 213, 214.

Professor Goldsticker [1] finds in the Upanishads "the germs of all the philosophies." Count Bjornstjerna says: "In a metaphysical point of view we find among the Hindus all the fundamental ideas of these vast systems which, regarded merely as the offspring of phantasy, nevertheless inspire admiration on account of the boldness of flight and of the faculty of the human mind to elevate itself to such remote ethereal regions We find among them all the principles of Pantheism, Spinozism and Hegelianism, of God as being one with the universe; of the eternal spirit descended on earth in the whole spiritual life of mankind; of the return of the emanative sparks after death to their divine origin; of the uninterrupted alternation between life and death, which is nothing else but a transition between different modes of existence. All this we find again among the philosophers of the Hindus exhibited as clearly as by our modern philosophers more than three thousand years since." [2]

Even with the limited knowledge of Hindu philosophy and science that could be obtained at the time, Sir William Jones could say: "I can venture to affirm without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the Vedas, and even in the works of the Sufis. The most subtle spirit which he suspected to pervade natural bodies, and lying concealed in them, to cause attraction and repulsion, the emission, reflection and refraction of light, electricity, califaction, sensation and muscular motion, is described by the Hindus as a fifth element, endued with those very powers."

Mr. Besant says: "Indian psychology is a far more perfect science than European psychology." [1]

As Professor Max Muller has observed, "the Hindus talk philosophy in the street," and to this reason is due the thoroughly practical character of their philosophy. "In this respect," says Bjornstjerna, "the Hindus were far in advance of the philosophers of Greece and Rome, who considered the immortality of the soul as problematical." [2] "Socrates and Plato with all their longings could only feel assured that the soul had more of immorality than aught else." [3] In India, however, the doctrine has not been accepted in theory only, it moulds the conduct of the whole nation! This is true philosophy. And it is due to its practical character that Hindu philosophy has extended its sway over so wide an area of the globe. Hindu philosophy even now holds undisputed sway over the minds of nearly half the inhabitants of the world, whilst its partial influence is no doubt universal.

(To be continued)

1. Ancient and Mediæval India, Vol I, p. 149.

2. Theogony of the Hindus, pp 29, 30. As an instance of Mr. James Mill's stupidity, one may cite his opinion that the Hindus were extremely barbarous for they cultivated metaphysics so largely. Prof. Wilson takes exception to it, and says: "With regard to the writer's theory that the cultivation of metaphysics is a proof rather of barbarism than of civilization, it may be asked if Locke, Descartes, Leibnitz, Kant, Schelling were barbarians."—Mill's History of India, Vol p 74, footnote. Mr. James Mjll is a consipicuous instance of a man whose mind becomes completely warped by prejudice. Mill's mind could conceive most absurd impossibilities. "Mr. Mill," says Oilson, "seems inclined to think that it was not impossible that the Pyramids had dropped from the clouds or sprung out of the soil." How this perverted intellect could educate one of the greatest English thinkers is a problem of some psychological interest!

1 Lecture on Nationl Universities in India (Calcutta), January, 1905.

2. Theogony of the Hindus, p. 27.

3. "Phaedo," Taylor's translation, Vol. IV, p 324.

TWINS

To a twenty-nine-year-old London man has fallen the experience of becoming a father again twelve days after his wife had her first baby. His wife has had twins. But the first was born at 12-5 a m. on May 18th and the second didn't arrive until 6 a m on May 30th!

The twenty-eight-year-old wife was told about the twins a week before she had the first baby, a boy weighing 4lb. 6oz at birth. After his birth, the farmer camped on the hospital doorstep all day. After that he 'phoned' the hospital every hour for six days non-stop. Then he took to making several visits a day.

What's the record birth delay in the case of twins? The British Medical Association says it is probably held by twins born in Strasbourg in 1846, with an interval of 137 days between them! The first arrived on April 30th, the second on September 13th!

Proud father Burnard Schnees had just cradled his new-born daughter in 1955 when he got a shock. The doctor told him: "You're going to be a father again, in about two months." He was right. Forty-eight days after baby Deborah was born to Mrs. Schnees—at Delaware, U.S.—Douglas, an equally bonny baby, arrived!

Delays of this kind are usually due to differing weights of the babies, say doctors.

In Scotland, in 1934, twins were born fifty miles apart at an interval of two days. The mother gave birth to the first baby at her home on the island of Scarpay, Inverness-shire and was attended by an elderly neighbour. No doctor was available, so the same day the mother was carried on a stretcher across the island to the sea, journeyed four miles in a boat to the neighbouring island of Harris, and travelled another fifteen miles by car over rough forest roads to Tarbert.

There she was given medical aid, but she was told she must enter hospital at Stornoway: which she did the following day after a further car journey of thirty miles. Her second baby was born there forty-eight hours after the first and after she had travelled fifty miles!

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

SHAKESPEARE'S OTHELLO

by Ram Gopal, Bar-at-Law.

Most useful to students of Indian Universities for Examination purposes.

Illustration 65 pages, Special Introduction 68 pages, General Introduction and complete criticism 119 pages, Text 380 pages. Price Rs. 4-0-0. net.

SANSKRIT WISDOM

by

G. R. JOSYER. M-A., HONS., F.R.E.S. F.M.U. &C.,
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashaa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

• • •

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

• • •

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

• • •

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

• • •

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

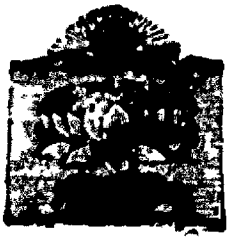
Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 21] Monday 6-3-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY- G. R. JOSYER, M.A., F.R.E.S. M.R.A.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

The Rationalist

NOT BY ARGUMENTS ALONE

I wonder if you ever change human beings, with arguments alone: either by peppering them with little sharp facts or by blowing them up with great guns of truth. You scare them, but do you change them? I wonder if you ever make any real difference in human beings without understanding them and loving them. For when you argue with a man, you are somehow trying to pull him down and make him less; but when you try to understand him, when you like him, how eager is he then to know the truth hou have; and you add to him in some strange way, you make him more than he was before: and at the same time, you yourself become more!

"WORK"

If you are poor, work: if you are rich, work. If you are burdened with seemingly unfair responsibilities. work.

If you are happy, continue to work; idleness gives room for doubts and fears. If sorrow overwhelms you, and loved once seem not true, work. If disappointments come, work.

If faith falters and reason fails, just work. When dreams are shattered and hopes seem dead—work, work as if your life were in peril; it really is.

No matter what ails you, work. Work faithfully, and work with faith. Work is the greatest material remedy available. Work will cure both mental and physical afflictions.

The following particulars regarding the ownership of the "Rationalist", weekly are published as called for by Rule 8.

FORM IV

1.	Place of publication.	.... 711, Krishnaraja Mohalla, Mysore.
2.	Periodicity of its publication	.... Weekly.
3.	Name of Printer, Publisher & Editor	.... G. R. Josyer, M.A. HONS, F.R.E.S.
	Nationality	.... Hindu, Indian.
	Address	... 712, Krishnaraja Mohalla, Mysore.
4.	Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.	Do

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 6-3-1961.

G. R. Josyer,
Publisher.

HINDU SUPERIORITY

PHILOSOPHY

(Continued from last issue.)

In ancient times people came to India from distant lands to acquire learning and gain wisdom, and Hindu Philosophy thus worked silently for centuries. That the Egyptians derived their religion, mythology and philosophy from the Hindus has been clearly established by Count Bjornstjerna; and that the Greek philosophy, too, was indebted almost wholly to the Hindu philosophy for its cardinal doctrines has also been shown by eminent Orientalists. The resemblance between the Hindu and the Greek philosophy is too close to be accidental. The Hindus, being far more advanced, must have been the teachers, and the Greeks the disciples. Mr. Colebrooke, the eminent antiquarian, decides in favour of Hindu originality and says; "The Hindus were, in this respect, the teachers and not the learners." [1]

A Frenchman observed that "the traces of Hindu philosophy which appear at each step in the doctrines professed by the illustrious men of Greece abundantly prove that it was from the East came their science, and that many of them no doubt drank deeply at the principal fountain."

The great Greek philosopher, Pythagoras, came to India to learn philosophy, and here imbibed the doctrine of the transmigration of souls propounded by the Hindu sages. Dr Enfield says: "We find that it (India) was visited for the purpose of acquiring knowledge by Pythagoras, Anaxarches, Pyrrho, and others who afterwards became eminent philosophers in Greece." [2]

Discussing the question as to what constitutes human nature according to the Hindus, the Swedish Count says: "Pythagoras and Plato hold the same doctrine, that of Pythagoras, being probably derived from India, whither he travelled to complete his philosophical studies." [1]

Schlegel says: "The doctrine of the transmigration of souls was indigenous to India and was brought into Greece by Pythagoras." [2]

So long as philosophy was cultivated in Greece, India was often regarded as the ultimate and purest source of true wisdom, the knowledge of things divine. Even as late as Lucian's time, the middle of the 2nd century, the author concludes his evidently true history of Antiphilus and Demetrius by making the latter, a cynic philosopher by profession, resign all his property to his friend and depart for India, there to end his life among the Brahmans." [3]

Mr. Princep says: "The fact, however, that he (Pythagoras) derived his doctrines from an Indian source is very generally admitted Under the name of Mytraic, the faith of Buddha had also a wide extension." Sir M. Monier Williams says that Pythagoras and Plato both believed in this doctrine, and that they were indebted for it to Hindu writers. [4]

Pyrrhon, according to Alexander Polyhister, went with Alexander the Great to India, and hence the scepticism of Pyrrhon is connected with the Buddhist philosophy of India. [5] Even Rev. Ward says: "The author is persuaded that he (the reader) will not consider the conjecture impro-

1. Transactions of the R.A.S., Vol. I. p. 579.
2. History of philosophy, by Dr. Enfield, Vol. I, p. 65. "Some of the doctrines of the Greeks concerning nature are said to have been derived from the Indians" p. 70.

1, Theogony of the Hindus, p. 71.
2. History of Literature, p. 109.
3, Toxaris, 34, quoted by C. W. King in his "Gnostics and their Remains," p. 54.
4. Indian Wisdom, p. 68,
5. Max Muller's Science of Language, p. 86.

bable that Pythagoras and others did really visit India and that Gautama and Pythagoras were contemporaries." [1]

Professor Macdonell says: "According to Greek tradition, Thales, Empedocles, Anaxagoras, Democritus and others undertook journeys to Oriental countries in order to study philosophy" [2]

Professor H. H. Wilson says: "We know that there was an active communication between India and the Red Sea in the early ages of the Christian era, and that doctrines as well as articles of merchandise were brought to Alexandria from the former. Epipharius and Eusebius accuse Scythianus of having imported from India in the second century, books on magic and heretical notions leading to Manichæism; and it was at the same period that Ammonius Saccas instituted the sect of the New Platonists at Alexandria. The basis of the heresy was that true philosophy derived its origin from the Eastern nations." [3]

Mr. Davies says: "Scythianus was a contemporary of the Apostles, and was engaged as a merchant in the Indian trade. In the course of his traffic he often visited India and made himself acquainted with Hindu philosophy. According to Epiphanius and Cyril he wrote a book in four parts, which they affirm to be the source from which the Manichæan doctrines were derived." [4]

Professor Macdonell says; "The Influence of Indian philosophy on Christian Gnosticism in the second and third centuries seems at any rate undoubted. The Gnostic doctrine of the opposition between soul and matter, of the personal existence of intellect, will, and so forth, the identification of soul and light are derived from the Sankhya system. The division peculiar to several Gnostics of man into the three classes,pnemnatikoi, psychikoi, and hylikoi, is also based on the Sankhya doctrine of the three gunas. Again Bardesanes, a Gnostic of the Syrian School, who obtained information about India from Indian philosophers, assumed the existence of a subtle ethereal body which is identical with the linga-sarira of the Sankhya system. Finally the many heavens of the Gnostics are evidently derived from the fantastic cosmogony of later Buddhism." [1]

It is thus clear that the Hindu philosophy is the fountainhead of the Greek philosophy with regard to some of its cardinal points. True philosophy in fact originated with the Hindus. Man first distinguished the eternal from the perishable, and next he perceived within himself the germ of the eternal. "This discovery," says professor Max Muller, "was an epoch in the history of the human mind, and the name of the discoverer has not been forgotten. It was Sandilya who declared that the self within the heart was Brahma." [2]

Excluding the extensive atheistic and agnostic systems of philosophy propounded by Charvaka and others, and those by the Jain and Buddhistic philosophers, the principal Hindu schools of philosophy are known as the Darshanas. But much of the philosophical literature of the Hindus is lost. Professor Goldstucker, too, thinks that "probably besides the Upanishads, there were philosophical works which were more original than those now preserved, and which served as the common source of the works which have come down to us as the six Darsanas."

The Darsanas are: Nyaya and Vaisheshika; Sankya and Yoga; and Purva and Uttara Mimamsas.

1. Ward's Mythology of the Hindus, p. xxiii, (Introduction).
2. Macdonell's Sanskrit Literature, p. 422.
3. Wilson's Vishnu Purana, Preface, p. xiv.
4. Davies' Bhagwad Gita, p. 196.

1. Macdonell's Sanskrit Literature, p. 423.
2. Ancient Sanskrit Literature, p. 20.

CAR CURED BY TELEPHONE

A newspaper publisher swears his handyman is the best motor mechanic there is. Once when he was driving through a small village the engine began to miss A local garageman could not diagnose the trouble, so the publisher telephoned his handyman and asked for advice. "Sir," said the voice at the other end of the phone, "just start the engine and put the receiver down beside it." He listened for a few moments, then said, "Now let me talk to that garage mechanic."

In ten minutes the publisher was on his way, with the engine firing on all cylinders!

THE WONDER WAITER

Diners at the Victor Hugo restaurant near Los Angeles are impressed by the fabulous memory of one waiter. He never writes anything down. Unfailingly he brings back many course dinners without a single error, for as many as 15 guests at a time. "How do you remember everything?" they ask admiringly. He never says.

What they do not see is the small tape recorder in his pocket and tiny microphone in his lapel! Once back in the kitchen, he rewinds the tape and plays the orders to the chef. It is foolproof—and good for a generous tip each time!

THE STAR AND DAUGHTER

A film star, dripping with mink, was leaving a large office building when she noticed one of the cleaning women staring at her. Suddenly there was a cry, "Mother!" and the two women ran towards each other and embraced! When the star, tears streaming down her face, finally left the building, the cleaning woman returned to her co-workers. "You've got to admit it," she said to them. "Ma certainly is a good-looking woman."

EDUCATIONAL TRIPS

To stimulate her young pupils, a kindergarten teacher arranged to take her class on an "educational tour" of a farmyard. But one small boy saw right through her scheme. "Don't look, don't look!" he warned his chum. "If we look we'll have to tell about it tomorrow!"

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME **Rs. 25/-**

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

"Sringara Prakasha" of Maharaja Bhojaraja. Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 24] Monday 27-3-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

PROFESSOR RAO BAHADUR M. RANGACHARYA, M.A.

Sri S. V. Narayana Iyer, Advocate, Madras wrtes:

Sir—I was glad to note the announcement in the papers about the formation of a committee to celebrate the centenary of the birth of the late Professor M. Rangacharya. He was not merely a great Professor but a great man: and his greatness overflowed far beyond the chairs he occupied and the classes he taught. Though he died as far back as 1916, his memory is still green in the minds of those who have been his students or have had some opportunity of knowing him. This was, in part, because of his capacious and versatile mind which practically made all knowledge its province, and, in part, because of the singular strength, nobility and sweetness of his character. He made an impact on his times at several points—as scholar, writer, orator and public man.

The range of his interests was uncommonly wide and extensive. Holding the highest degree of the University in Physical Science, he taught physics and chemistry for many years before he became Professor of Sanskrit. He reorganised and modernised the Oriental Manuscripts Library at Madras, with a view to making it a "laboratory" for research work. He did notable work also as Registrar of Books, Madras. His published works include the justly famous exposition of the Gita as the Hindu philosophy of conduct, translations of ancient Sanskrit works on mathematics and philosophy, and several lectures on Indian thought and culture considered in the light of modern knowledge.

His evidence before the Public Service Commission in 1914, protesting against discrimination shown in favour of Englishmen in Government service, created a great sensation as a bold exposition of Indian nationalism. The story goes that the British Chairman of the Commission enquired whether the Professor had any personal experience of the British Universities whose training was superior enough to justify the discrimination in favour of their products. The Professor quietly replied that, though he had no experience of British Universities, he had considerable experience of their products! No reply was possible to this thrust.

A friend and fellow-worker with the foremost leaders of the Indian Renaissance like Swami Vivekananda, Lokamanya Tilak, Gokhale, V. Krishnaswamy Iyer, S. Subramania Iyer and Pandit Malaviya, the Professor showed the way in which India's age-old values could be reconciled with modern thought. His works showing the lines of the synthesis between the east and west are still valuable and very relevent to the context of to-day.

There should be still some unpublished works of his. The lectures on the Gita, of which he brought out only a single volume, have since been completely published. Only one out of the three volumes of the Sri Bhashya was published by him. His editorials in the Brahmavadin on the basic concepts of Hinduism, if collected together, may yet form the best popular introduction to our religion.

I trust the committee will try to do something tangible to keep alive his memory and help also to bring out any unpublished works still available.'

LORD HOME

Lord Home, Britain's Foreign Secretary, was ill for many months during the war with tuberculosis of the spine. After one operation he lay encased in plaster for two years.

When he returned to politics he said that his operations had marked "the first time anyone has performed the impossible task of putting a back-bone into a politician!"

EINSTEIN

"Some years ago, on a rush errand in the university library, I tore round a corner and bumped into a little old man, knocking him completely off his feet. I, a well-built five-foot-eight, hastily picked him up and with a quick apology was about to rush on my way when he stopped me, saying, "Now just a minute, young lady." With that he introduced himself and said he wanted to know "the name of the charming young lady who could both sweep a man off his feet, and help him to recover from it, all in a moment!"

I had knocked over Albert Einstein!

K. W.

LOUIS B. MAYER

Hollywood Tycoon, Louis B. Mayer, played golf occasionally—but not as other people play it. Mayer played golf with five balls going at a time and three or four caddies out locating the balls or trailing along with his clubs!

He saw no point in playing with just one ball. "If you were going to take all that time and do all that walking you might as well make it worth-while."

BLIND BUT ALERT

Once, in a flat he was visiting for the first time, blind humorist James Thurber found that his chair was on fire. He called out, but his wife and their hostess were in other rooms, and before they could reach him, fast-billowing smoke and blazing curtains blocked their way. Meanwhile, Thurber had felt his way into a bathroom and quick-wittedly closed the door, jammed a bath mat under it, opened the window and clapped a wet handkerchief over his face! Firemen arrived promptly and led him to safety.

Questioned about the experience, Thurber was in no mood for civil answers. Asked how blind he is, he replied, "Totally .... and I'm awfully fed-up with questions about it."

What kept him from panicking?

"If I didn't panic when I found out I was a human being, I'm never going to!"

The Secretary, Professor M. Rangacharya Centenary Celebration Committee Madras writes, 16-3-61.

Dear Sir,

You will be interested to learn that a Committee has been formed to celebrate the centenary of the birth of the late Professor M. Rangacharya, one of the most distinguished men of his generation in South India. We have great pleasure in inviting you to be one of the members.

It is hoped that there will be a meeting on the 6th of April which will be addressed by Dr. C. P. Ramawami Iyer,

Yours Sincerely,
T. E. Varadachari
Secretary.

PRESIDENTIAL SPEECH

OF Sri T. SUBRAHMANYA, B.A., B.L., Minister of L. S. G., at the Anniversary of the NATIONAL GIRLS' HIGH SCHOOL, MYSORE, on 11-3-61.

Sri G. R. Josyer, Ladies and Gentlemen,

I have long known of Sri Josyer's learning talents, and public work and admired them. I should have attended this function some weeks earlier, but could not owing to preoccupations Even today I have had to fix 3 engagements and come here.

It always gives me pleasure to participate amidst gatherings of pretty and smiling girl students. In my opinion education of women is more important than education of men: Because educated women have to become mothers of well-trained boys and girls who build up the nation.

Women have better memories than men. Mothers can give the dates of the births of their children correctly, while fathers cannot. Women are endowed with more faith and piety than men. When Drowpadi was being dishonoured in Duryodhana's durbar the Pandavas could not secure Krishna's aid. It was Drowpadi's own staunch faith that forced Krishna to go to her aid.

Girls' hand-writings are better than boys. Looking at boys' writings in Government examinations, one is forced to dismiss them with passing marks to save oneself the trouble of reading their bad writing.

The object of education is to perfect one's speech, writing, and conduct so as to be able to face one's future with efficiency, courage and honesty. A pleasant voice, nice style, dignified bearing, watching as Sri Josyer spoke, one felt that that was the object of education.

The object of educating girls is not that they should obtain jobs. It is that they should become capable home-makers and so aid the welfare of society. The culture of our land has been carefully handed down from 5000, 10,000, or 15,000 years — perhaps Sri Josyer will say it is older — under the fostering care of women. To pass it on to future generations, unimpaired and brightened, is the duty of our women. To give an example, my grand-mother was not literate, but she could recite the full texts of Gadugina Bharata and Torave Ramayana from memory. Alternate nights she used to pass reciting the Bharata till the sun rose.— Do any of you here see sun-rise? — It is my hope that the students of this school may fulfil that noble role.

It is said that Sri Shankaracharya, accompanied by Mandanamisra, was touring in search of a holy spot for establishing his Ashrama, and came to a spot at

noon where he saw a frog about to become a mother. It was tortured by the pains of delivery, and the heat of the blazing sun. A serpent suddenly appeared and held its hood above sheltering the frog from the sun!

Seeing that marvel, Sri Shankara thought, "This surely must be a spot where a Saint must have lived. Hence even animals forsake their enmity and evince love. There could be no better place for my Mutt." So he established his holy seat there. That is Sringeri!

This school also is like that. Sri Josyer is a person of learning, courage, selflessness and rectitude. He is steeped in devotion to our ancient culture, and has by his researches shown the world that our ancient seers knew how to construct indestructible aeroplanes. There is no doubt that this Girls' High School founded by him will impart right education and attain prosperity.

Sri Josyer referred to the need for a play-ground for the school In Bangalore we are not allowing any school building without play-ground. I shall consider the matter with the Trust Board.

I invoke God's blessings on you, and hope that you might all become well-educated, and long-lived, and contribute to the welfare of society."

"INDIA'S CULTURE"

Herr Lars Eric Helin, Gothenburg, Sweden, writes,

Gothenburg.
21-2-61.

"Dear Sirs,

Some weeks ago I wrote to you because of a book I had seen about the flying saucers. In this was translated some very interesting documents of the prehistoric past, stating that the ancient India was the bearer of a very advanced culture.

As this matter fascinates me very much, I sent you a letter, and asked for an answer, informating me whether the text was true or not. As you know lots of people make book and citates other books, not existing, in order to make themselves more truly and interesting.

Last Saturday a letter from you reached my home, and in this was enclosed the original to the book-print. You also told me in this letter that there is a book about the old Sanskrit Wisdom.

Now I should like to ask you whether you can supply me with a copy of this remarkable book or not, as I am very anxious to read it. As I don't know the price in Swedish money, I hope you can arrange it that way, that you at first send me this book, letting me pay for it, before I can get it from the post-office.

Hoping that this will be sufficient for you and awaiting your answer by return.

I remain, Dear Sirs,

Yours Sincerely,
Lars-Eric Helin.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS, F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan, and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C R. Reddy, Pro-Chancellor.

'Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

'Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... " 8

SANSKRIT WISDOM

by

G. R. JOSYER. M.A HONS. F.R.E.S F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not loo on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

"Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

*

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 25] Monday 3 4-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

THREE GOLD HOARDES

A thousand years hence what will remain of London, Paris, and New York?

No man can say. But supposing for one moment that the three great capitals are doomed to suffer the fate of the great metropolises of the vanished civilizations, what would endure?

It is probable that an archaeologist exploring the site of a vanished London in the year A.D. 3000 would eventually uncover to his surprise a completely preserved subterranean warren!

Rusted by the centuries, a vast circular steel door would bar his entrance, and, this dynamited, he would step, electric torch in hand, into a low-roofed chamber flanked by shelves.

As labyrinthine as the tombs of the Pharaohs, our imaginary exploror would find this secret place.

Records, provided no great war-to-be destroys the treasures of our great museums and libraries, might provide the clue to the vaults of the Banks of England. But in their absence our imaginary archaeologist would probably write something like this:—

"The people of London, like the Egyptians before them, buried their kings in tombs deep bedded in Mother Earth. Of such tombs already our excavators have uncovered one of vast dimensions in a perfect state of preservation. In the absence of an alternative theory, it must be supposed that this was, indeed, a tomb, yet no remains were found. It is therefore possible that the Londoners resorted to embalming with less art than the ancient Egyptians, so that in a thousand years all trace of the remains of their kings have fallen into ageless dust."

In the same way might an archaeologist of the future stumble upon the vaults of the Banque de France, or those of the Assay Office, hewn from the living rock of Manhattan.

No fortress built to resist modern artillery is more powerfully constructed than these three repositories of the gold reserves of the great Powers.

Imagine reinforced concrete walls 20ft. thick. entered by a circular door of steel weighing twenty tons, and you get some idea of the might of the Bank of England's gold stronghold.

Those who designed this underground warren beneath the new Bank of England had a task far harder than that which presented itself to the architects and engineers of the Banque de France and United States Assay Office.

The vaults of these two strongholds are hewn from the living rock: the vaults of the Bank of England are set in soft London clay. The work involved an engineering problem of the first magnitude. Today these vaults are invincible!

Were England ever invaded, the only way in which the invader could get at the gold stored far below the pavements of Threadneedle Street would be by means of key and lock combination.

Stand outside No. 8, Rue de la Villiere. Paris, and you see merely a magnificent specimen of seventeenth-century French architecture. It is vast—covering a whole city block—it is impressive; but it gives no hint of what lies for below the level of the Paris pavement.

It took five years to build this stronghold, and the task was completed only five years ago. A lift drops you from the everyday life of the city into the strange realm of rock and steel. One flour down brings

you to the first and outmost door—two feet of hardened steel. You enter a narrow tunnel, steel-walled and cold. It is fifteen feet only in length, yet at one end you are on the outer side of the main wall of the stronghold, at the other only at the inner.

A wall fifteen feet thick, bored by this fantastic tunnel!

The door that closes the mouths of this tunnel is so heavy that it moves along a track, like some monstrous locomotive, and thus "stops" both entrances with fourteen tons of steel.

Beyond the narrow tunnel lies the way to a further lift, and we drop another two floors down. Standing in this strange cavern, the air is cold, for beyond these walls is a subterranean lake. Here, twenty-five feet below ground level, is yet another steel door, another rail mounted fourteen-ton turret of steel to block a narrow aperture. We are at last at the central core of the stronghold. We are where the gold is stored—£600,000,000 worth of it in bars, stacked from floor to ceiling.

So far it has seemed that one moved through a confined warren. But, having arrived, a vast stretch of ground-space lies all about—nearly two and a half acres of it.

But the most astonishing feature is to come. It is a great dining-room, with accomodation for a thousand persons, a food store, and sleeping quarters.

In emergency, the 4000 people employed by the Banque de France could live in this fastness of steel set in the living rock for an indefinite period.

It is against that emergency that it has been built. And what, you may ask, is the nature of that emergency? The answer is: invasion or— revolution.

Leave France's Aladdin's Cave and cross the Atlantic. Walk down Wall Street, the heart of New York's money markets.

Stand before No. 32, and all you will see is a drab building with grilled windows with nothing to suggest that here is more gold than Craesus ever dreamed of. It is the U S A. Assay Office.

Behind those unromantic walls State officials are handling some 4000 tons of gold. Gold in bullion. in sovereigns, in louis d'or, in kronen, in 20 mark pieces, in works of art and of craftsmanship—it is all the same.

Five storeys below street level lie the vaults. The whole of New York City is built upon the living rock of Manhattan; that is why her architects can rear buildings a thousand feet high without fear of disaster. Into this rock the engineers bored out the vaults in which to store half the world's treasure of yellow metal estimated at £900,000 000!

To enter it you must descend in a swift lift, stand aside while sixty-ton steel door silently spins back. Place a single finger against this immense mass of steel and it will respond as sensitively as a balanced scale.

The apartment into which one steps is very much smaller than the great, low-ceilinged halls of the Banque de France, smaller than the warrens beneath the Bank of England. It is a mere twenty-five feet by sixty.

Look right, look left, it is all the same: from floor to ceiling, behind dull-glittering steel grilles are piled the gold bars into which half the currency of the world has been melted.

Could an invader penetrate this fastness?

By only one means, and that the great steel door. And even then, without the Open Sesame of the small key that moves this great mass, it would scarcely be possible.

Thus, at some remote age, the archaeologist may come upon these strange strongholds when the cities under which they are built have perished,

And perhaps a philosopher of some future age will ponder the riddle of a lost people who so prized a soft and rather useless metal that they preserved it with more care than they bestowed upon the preservation of their civilization!

The Rationalist

BUILDING BOOM

At present the great house-building boom is absorbing 300,000,000 foreign-made bricks annually. Now British manufacturers aim to smash this monopoly. At Yeading, spread over 200 acres of ground, the Middlesex Brick Co. has just opened the most up-to-date brick-manufacturing plant in existence. It is fed by a vast clay pit said to contain enough clay to satisfy its needs for 120 years. All buildings comprising the actual factory are steel lined and asbestos sheeted.

Robot devices direct every process. First dug out of the pit by mechanical excavators, the clay is carried by conveyors to the machine room. Then, after being ground on a revolving treadmill, long slabs of it are sliced by wire cutters, just like cheese or bread, into brick portions. Coloured sand, an innovation dictated by the modern taste for decorative bricks, is dusted over their surface.

Afterwards, the bricks are dried in a huge tunnel-shaped kiln, 427ft. long, where, moved forward automatically on small trucks into different heating zones, they are finally expelled ton by ton.

Why not do it in India ?

ARTIFICIAL FEVERS

Since the last war scientists have been finding uses for fever. They believe that an increase in temperature is Nature's method of protecting a run-down and cold body, and have sometimes succeeded in curing disease by causing artificial fevers. Paralysis is one ailment that has yielded to such treatment.

But now they have discovered that the radio can increase not only temperature but blood pressure as well. Tests were made with a group of people at a distance of five metres from a short-wave broadcasting set, and in a short time they all had an appreciable rise in temparature.

As other methods of raising bodily temperature are more complicated, the radio may be used in future. But hundreds of tests are being made as all do not react in the same way.

HARD TIME

"To meet the challenge of hard time a Frenchman changes his government, an Englishman pays higher taxes, the Russian switches his propaganda line, and an American part-exchages his old car for a new model!"

8 REASONS

There are eight reasons why a woman buys something: Because—her husband says she can't have it; it will make her look thin; it comes from Paris; the neighbours can't afford it; nobody has one; everybody has one; it's different; and because—.

PUBLIC MEN

"Half the troubles of the Free World are caused by politicians either refusing to admit they have been wrong, or refusing to act for fear of being wrong again. In both cases the effect is a kind of paralysis. If public men would only concede that they have made mistakes in the past which they now propose to correct, and that they will inevitably make more in the future, they would be able to get a lot more done. They would also be pro-

tected against the occupational hazard of thinking themselves infallible."

* * *

"God grant that not only the love of liberty but a thorough knowledge of the Rights of Man may pervade all the nations of the earth, so that a philosopher may set his foot anywhere on its surface and say. "This is my country."

FRANKLIN.

"SCHOLAR"

A scholar insisted that Shakespeare's plays were written by Queen Elizabeth.

An eminent minister challenged him. "Surely," he Scoffed, "you don't believe a woman could have composed such masterpieces?"

"You miss my point entirely," retorted the scholar. "It is my contention that Queen Elizabeth was a man!"

FINAL REASON

"Natural Law" accounts for nothing, for natural law means not a thing in the world but the registration of mankind's experience. Not long ago I red a fine exhibiiion of intellectual integrity by a physicist lecturing on magnetic attraction. He told his students that he could describe the phenomena, state the problem they present, and perhaps carry it a step or two backward, but as for the final "reason of the thing," the best he could say was that the magnet pulls on the steel, because God wants it to.

X.

IGNORANCE OF SCIENCE

Warren Weaver, vice-president for the natural and medical sciences, Rockefeller Foundation:

We keep, in science, getting a more and more sophisticated view of our essential ignorance. Is science really gaining on its assault on the totality of the unsolved?

As science learns one answer, it learns several questions. It is as though scientists were working in a great forest of ignorance, making an ever larger circular clearing within which, not to insist on the pun, things are clear. But, as that circle becomes larger and larger, the circumference of contact with ignorance also gets longer and longer.

Science learns more and more. But there is an ultimate sense in which it does not gain; for the volume of the appreciated but not understood keeps getting larger!

"FIT'EM"

The Great Confederate General, Nathan Forrest, was well known for his lack of command of the English language, but his orders wore none the less well understood and memorable. One day he was approaching an out-post when a messenger rode up with a dispatch which read: "I'm facing superior force in my front. on my right and left flank. What shall I do?"

Forrest, who was near a sawmill, picked up a piece of wood, wrote one word on it and sent it back. That one word was "Fit'em."

* * *

But Krishna Menon has command of language; so he harangues his critics and lets alone the enemies!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

MACADAM

Few men offered a practical way of improving the mud-traps that were English roads before John Loudon Macadam, the centenary of whose death, road makers and users the world over recently commemorated.

Next to Thomas Telford, Britain's first professional road engineer and bridge builder, he ranks as the father of the modern road. Curiously, both men were born in 1756 and died within two years of one another. When only fourteen, Macadam migrated to America. Early during the War of Independence, he was appointed an agent for prizes. It was his chance of a fortune He seized it.

Back to Scotland he sailed, his cabin loaded with gold. Almost his first act on landing was to purcahse an estate in his native Ayrshire, and he adopted road research as his hobby.

Within sixteen years, these voluntary investigations carried him over 30 000 miles into every corner of Britain. Meantime, he propounded the theory destined to make his name a household word. Why not, ssid Macadam, use chipped stone instead of large round stone for surface work: it will bind together of its own accord without need for clay, dirt or chalk—the binding materials then in vogue.

The very suggestion of altering the ancient method of road construction appeared insane to many. But undaunted. Macadam laid down at his own expense in Sauthrie a road surfaced with chipped angular stones. Very soon even the scoffers had to admit its greater resiliency and durability compared with existing roads. Besides, it cut the heavy constructional costs inevitable with the old type of surfacing. Many turnpike trusts, in these closing years of the eighteenth century, regularly disbursed £100 a mile per annum to keep their rut-ridden roads open to coach traffic. Exorbitant tolls were demanded to meet these charges.

But Macadam, his private fortune sunk in his road crusade, refused to allow poverty to thwart him He laughed, too, at his satirical enemies, especially the poet Southey who accused him of "quackadamizing" our highways.

Then in 1816 he secured the appointment of surveyor general of roads to the Bristol Turnpike Trust, a post he filled so ably that by 1820 he had become a salaried member of thirty-four other road trusts! Meantime the Government, influenced by a far-sighted fellow Scot, Sir Jonn Sinclair, voted him a grant of £10,000.

Thus began the transformation of Britain's ill-famed highways. Progress was rapid. To Macadam's genius may be attributed the record-breaking coach speeds of the eighteen-thirties, bringing Manchester and Liverpool within a day's journey of London. Road-minded to the last, this dogged old Scot dropped dead on the track in November, 1836, while surveying a new macadamized highway at Moffat.

Although the rapid expansion of railways after 1840 put thousands of roads out of service, Macadam's principles were not wasted; they grew to greater glory with the arrival of motor transport. In 1931, for instance, when the Ministry of Transport took its traffic census, 2,686 out of the 4,955 roads selected for observation had "tar-macadam" surface.

To-day Britain owns 180,000 miles of public roads; their repair and upkeep costs £50,000,000 a year; an additional £50,000 is spent on road research. Had Macadam never lived, these huge expenses would be immeasurably greater!

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BCL 287

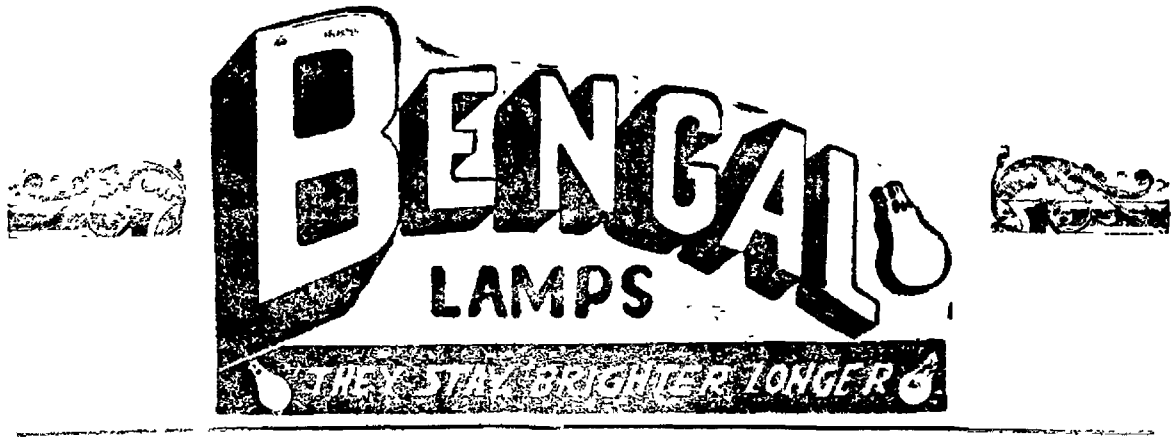
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXI No. 26] Monday 10-4-1961 [PRICE 00-10 NP



RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY G. R. JOSYER, M.A., F.R.E.S. M.R.S.L

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

THE BIG 4

No one has seen a vitamin and possibly no one ever will. We have no knowledge of what a vitamin is: we know, though, what they do and in what substances they are contained. Vitamins are the mystery force in medicine, for though their nature is unknown the parts they play in promoting health and well-being are so important that they can hardly be exaggerated.

The way in which the existence of vitamins was discovered is amongst the romances of science. Here is the story of vitamin B. Some years ago it was found that natives in the east were becoming more and more liable to attacks of beri-beri. and for a long time no one could discover the reason. Dr. Charles Hose and others decided to investigate. It occurred to Hose and that the chief food of the natives of Sarawak, where he lived, was rice, and that they had begun to use polished rice from the mills more than the rough product of their own fields.

He began a long series of experiments with batches of fowls. One set of birds he fed on unpolished rice; the other received nothing but polished rice. In a short time big differences in the health and appearance of the two groups became apparent. Those whose diet consisted of unpolished rice grew and prospered; the others dropped. Their feathers lost their gloss; the birds became weak and listless. Before long they showed much the same symptoms as those which indicate beri-beri in human beings.

It was clear that by polishing rice some element essential to health had been removed. By regulating the use of polished rice a great improvement in the health of natives in all parts of the East was effected. Vitamin B was the name given to the mystery substance.

The process of milling removes the essential vitamin B from many of our foods such as white bread, cornfloor, tapioca, and split peas; but to some extent the supplies are made up from other sources.

The two most important vitamins to dwellers in countries other than the East are probably A and D. Vitamin A seems to determine the proper growth of various organs of the body and to ensure that they have resisting power against disease. It is present in foods such as fish roe, liver, eggs and green vegetables. Vitamin D is a great preventer of rickets. Cod-liver oil is the richest known substance in this vitamin and in A.

It has long been known that scurvy was cured almost immediately by eating fruit or green vegetables, but until recently no one understood why this was so. We know now that the great enemy of scurvy is vitamin C, which is present in the leaves and juices of growing plants.

Medical men now recognize that many diseases are the result of vitamin deficiency. The modern treatment is to discover which of them are needed and to take steps to ensure that they are supplied.

It has been found that ultra-violet rays enormously stimulate the production of vitamin D, and for this reason ray treatment is now largely used for rickets and kindred disorders.

The use now made of vitamins in healing human ills is another example of the marvellous way in which modern medicine leaves Nature to fight her own battle against diseases, but helps her by developing her own weapons.

EMERALDS

Just imagine being able to make your own emeralds! It is a fascinating idea, and for a jewel expert who lives in San Francisco it's a dream which has come true, after endless experiments which he began twenty-four years ago.

Working in a laboratory which he allows no one but his wife to enter, he claims to have evolved a secret process which results in man-made emeralds. He stresses that these attractive gems are not synthetic, but "are crystalized out of a special solution the natural way."

His emeralds are already on sale in a number of jewellers' shops where women and girls unable to afford real emeralds are eager buyers.

In his laboratory he is also producing home-made rubies by a secret but natural process. A report from San Francisco says that these will join the emeralds in the showcases of about 500 United States jewellers in 1960.

One estimate says that his laboratory is producing 60,000 carats of rough emeralds annually, and from these the inventer gets about 1,500 top quality gems. These sell for £107 compared with £430 for a one-carat natural stone of equal quality, and £1,785 compared with £7,140 for a five-carat natural emerald.

Many experts to-day declare that natural emeralds reign supreme in the world of jewellery.

SOFT JOBS DEGRADE

Dr. Josiah Oldfield once worked as a stonebreaker in order to earn money. "As I look back on my life," he said, "I recognize that when I left school at seventeen to face the world without money or influence, I was far better off than those who had both. When I had saved £40 as a housemaster at Campden Grammer School, I attacked Oxford with this sum; broke stones on the Oxford roads as a council workman from 5-30 to 7-30 in the morning, in order to earn my daily food, then adopted a fruitarian dietary. I had learned that nothing is impossible to a boy who can conquer himself."

"Never look out for the soft jobs in life. It is these smooth and pleasant paths that lead to moral degradation," Dr. Oldfield continued. "It was by the thumb and finger that primitive man evolved a human brain. No brainy boy should ever despise the craftsman. To be able to carve like Phidias is a greater asset to the human race than to play like Hobbs."

Next Dr. Oldfield catalogues the virtues of fruit: Apples tend to put off kidney disease; oranges and lemon to prevent influenza; grapes and raisins to postpone old age; nuts and oils to prevent other bodily ills.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೂನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

BRITAIN AND INDIA

Queen Elizabeth's visit to the subcontinent has suddenly focussed attention on Britain's role in India's development in the past.

Warren Hastings, the first Governor-General, who was viewed by his enemies at home as a "wicked monster" and "a spider out of hell," is emerging as the man who played a decisive role in making the outside world aware of Sanskrit.

An oriental scholar and a connoisseur sf Indian painting, Hastings went to considerable lengths to persuade some of the leading scholars in England to study Sanskrit. Their translations had to profound effect on Western thought, and led, a half century later, to the publication in London of the first printed version of the Vedas.

Thus the way was paved by Hastings for attracting European scholars and archaeologists to reconstruct the history of pre-Muslim India.

Another of his little known achievements was to employ an engineer to make the first trignometrical survey and map of the country.

Hastings was not alone in making a niche for himself in India's cultural history.

The first Bengali newspaper, "Samachar Darpan," was founded by an Englishman, Joshua Marsham, in 1818. It was another Englishman, William Carey, who compiled the first Bengali grammar and dictionary. A third, Mr. John Digby, taught English to e young Ram Mohan Roy.

It was Roy who came to the aid of an early th century Governor-General of India, when Lord Bentinck passed the regulation declaring the practice of Suttee illegal, and thereby raised a storm of protest.

Roy was in London when a group of die-hards appealed to the Privy Council against the move. Roy declared his full support for the measure, and his evidence played a significant part in the decision of the Council to reject the appeal.

Bentinck was a reformer like Roy. One of his achievements was the abolition of flogging in the Indian Army 50 years before it was ended in the British Army!

Another man whom historians are "rediscovering" is Lord Dalhousie who prepared an immense programme of work, sparing neither himself nor his subordinates in its execution.

He concentrated mainly on communications and trade. Roads and railways, plus the electric telegraph and the half-anna post marked his regime. He also laid the foundations of a national education service and gave enthusiastic support to those who planned and carried out irrigation projects.

Viscount Canning—the son of a British prime minister—who took over from Dalhousie, was engulfed by the upheaval of 1857. Working 12 and 14 hours a day at his desk, he still found time to help establish the Universities of Calcutta, Madras and Bombay.

Another Briton, Lord Dufferin, gave his unofficial blessing to the founding of the Indian National Congress. A Scotsman named Alan O'Hume, a retired member of the Bengal Civil Service, took a leading part in planning the first session in 1885, when 72 delegates assembled at the Sanskrit College in Bombay.

That session ended with cheers for Queen Victoria. Twenty years later the atmosphere had changed and while there was agreement that the British connection still appeared

useful, British rule was held to be the reverse and self-government as an aim was proclaimed.

Many harsh things have been debited to British rule in India, but calmer times have helped a dispassionate view that there is a credit side, too. The late Sir Mirza Ismail summed it up when he said: "It is by means of English, hitherto, that any movement for India's good—political, social, economic, cultural—has become national ....

* * *

But Sanskrit had done that before, and English had taken its place. *Ed.*

RAO BAHADUR PROFESSOR M. RANGACHARYA, M.A.

A Committee of the Madras public headed by the venerable K. S. Ramaswamy Sastriar, Rtd. Dt. Judge, celebrated the Centenary of the late Rao Bahadur Professor M. Rangacharya, M.A., on the 6th instant at the Hindu High School Building, Madras, Dr. Sir C. P. Ramaswamy Iyer presiding and unveiling the portrait, Dr. C. Rajagopalachariar releasing the English rendering of "Sri-Bhasya", Sri K. Balasubrahmania Iyer, B.A., B.L., M.L.A., delivering the Centenary Oration, and Sri Karpangadu Venkatacharya Swamy delivering an Address on Ramanuja's Sri-Bhasya.

Acknowledging their kind invitation, we sent the following few lines on the occasion:

4-4-61.

"Dear Sir,

Your kind invitation to Professor M. Rangacharya's Centenary.

That it is being celebrated under the auspices of the two brightest intellectuals of Madras is matter for rejoicing.

That a student of Science should have become proficient in Sanskrit, and then an eloquent exponent in English of Sri-Vyshnavite Philosophy, is a marvellous example of the human soul's flowering!

I only knew him in 1914, in his last year in the Presidency College. He had become frail, weak, sombre, reticent, like the embers of an erupted volcano. Only his voice was trenchant, reading "Malathi-Madhava"'s "Leeneva Pratibimbiteva likhitevaikeerna rupevacha," &c. Returning to college at the next opening, I found the robust, virile, declamatory presence of Professor Kuppuswami Sastriar.

The Mandayam Community revered Rangacharya as a shining light, and he was one of modern Madras's earliest intellectuals.

On behalf of the Mandayam Community, on behalf of lovers of Sanskrit, on behalf of those who love Sanskrit through English, I offer tribute to his memory, though I feel like a camphor glow in the presence of the solar dazzle of the two master-thinkers and adepts in words, Dr. Ramaswami Iyer and Dr. Rajagopalachaiar, whose noble encomiums and the Centenary Oration I hope to listen to in spirit.

I am
Yours Sincerely,
G. R. Josyer."

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2,50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

NOSE

Are you down in the mouth about your nose? If so, you can get a new one—for £80.

Women who don't like the shape or length of their noses are flocking to have them remodelled by plastic surgeons in France. In Paris alone at least a dozen women daily are paying an average of £80 each to have their noses altered!

One smart and petite young Parisian married to a critical artist pouted when he told her that her nose was too long, although in all other respects she was perfect. Off she went to a plastic surgeon and had it painlessly changed to a tip-tilted and tiny nose!

The husband was delighted and willingly footed the £90 bill.

It's the women who are dependant on their looks for a living—models, singers, stage and film stars—who indulge most in this form of beauty treatment. In London a model who had her not-very-lovely nose reshaped found her photographic work trebled soon afterwards.

There's plenty of evidence to show that thousands of people—men as well as women—are dissatisfied with the nose they were born with. Most of them do nothing about it.

Ideally, the nose should measure one-fourth of the head and one-third of the face, according to a physiologist. The width of the nostrils should be equal to the width of the eye. Another expert says that the length of the nose should equal the forehead.

GIANT TOWER

The painting of a 7,000-ton giant known to millions, the Eiffel Tower in Paris, was completed recently. Thirty tons of paint was used on the 984ft -tower, and somebody has estimated that the area covered with paint is six times the size of Piccadilly Circus.

This beauty treatment takes place once every seven years, and the task of painting is so great that it usually takes two summers to finish.

The vast mass of metal that makes up the Eiffel Tower is constantly on the move, for engineers say it must "breath",—contract and expand like the chest of a human being.

Fifteen thousand pieces of metal fastened together by two and a half million rivets went to the making of the Eiffel Tower for the great Paris Exhibition of 1889. Alexandre-Gustave Eiffel who built it, showed his attachment for it by setting up house on the fourth platform, many hundreds of feet above the ground!

Here he established not only a flat but a small laboratory, where important aerodynamic experimens were carried out.

The tower's height has inevitably attracted some suicides, although the number has been relatively low. The original life of the Eiffel Tower was set at no more than twenty years, but thanks to the regular repainting it seems to have suffered no damage from its long exposure to the weather.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS. Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha"

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 27-28] Monday 17-4-1961 & 24-4-1961 [Price 00-10 NP

BENGAL LAMPS
THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT
In Devanagari 8 Ashtakas Complete with Swara Marks.
MOST USEFUL TO VEDIC STUDENTS
EDITED BY G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.
RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY
by Dr. SIR MONIER WILLIAMS
Revised Edition
An asset to all Libraries
45/-

BHARATARATNA D. K. KARVE

[One evening in 1916 when we were chatting with old Mr. V. N. Narasimha Iyengar, Rtd. Palace Controller and noted intellectual, old Mr. Venkatakrishnaiya strolled up, and said, Dewan Visweswaraya wants to start a Civic and Social Progress Association for the State, and you must be President for the Branch in Mysore. Mr. Narasimhaiengar replied, "Alright, you and Josyer be the Secretaries." So Mr. Venkatakrishniah and I were Secretaries, and we started an organ "The Mysore Social Review."

Handling some old papers a few days ago, we came accross the following article by us in the issue of November 1917, on Bharataratna Dr. Karve of Poona who is now 103 years old!

We reproduce it for the edification of our readers.]

It is very rarely that comets, meteors, and the other luminous occupants of the heavens enter the precincts of Mysore. So it is also with those right honourable few Indians whose names are uttered by the lips of our countrymen, and whose works are like further steps in the awakening of our country. Many years ago Vivekananda came here, it seems, before he was Vivekananda. In later years, there once came Mr. Ramesh Chandra Dutt We have just taken leave of Professor Dhondupanth Keshava Karve.

Two years ago, when, as undergraduate in Madras, I used to be intimate with Sir Subramanier, K.C.I.E., LL D., and Mr. Karve visited there, the gallant old gentleman asked whether I had met Prof. Karve. I of course said 'no,' and he remarked "Oh, he is one whom you must meet and get acquainted with." A day or two later, there was a lecture in Triplicane by Karve, presided over by Justice Sheshagiri Iyer, and I stepped up and stood at the very back of the audience to see what kind of lecturer Mr. Karve was. I heard the first few notes of a voice of harsh twang, and saw the first gestures of the speaker, and noting that they did not fall in with my idea of the Muses and the Graces came away.

Now Mr. Karve stayed here during the last fortnight, and I have seen him, been with him, and watched him, and I believe that I could venture the remark that next to his conscience—at least during this fortnight,—I have known Mr. Karve most thoroughly. What his excellences are I shall try to show here, and I have found that even in spite of a scrupulous taste, there are many things in Mr. Karve for which we might honour him.

Readers would be glad to hear that the Hon. Professor Paranjapye, the great mathematical intellect of India, is Mr. Karve's biographer. From him we learn that Mr. Dhondupanth Kesava Karve was born at Sheravali in Ratnagiri District, in 1858, and was educated during his boyhood in the Vernacular school at Murud. I have heard from Mr. Karve that he was 18 before he came in the way of studying English. Mr. Karve's parents were not rich, and his father died early. Then the boy whose grandsire had lent the Peshwas six lakhs of rupees, had to eke out his scholastic livelihood by private tuitions in other men's families. He grew on however, and passed through the Wilson and Elphinstone colleges, still poor, but still characterised by noble integrity. "Sure rises worth by poverty depressed", to change a quotation from Johnson; and there are many lessons learnt then for which Mr. Karve of later years should be grateful to the poor state of his boyhood. At college he was a classmate of Gokhale, and the college may be proud which produced these two noble

men. For a time after graduating, he was a schoolmaster in Bombay, but soon there came a call from the Ferguson College, Poona, where he was to take Gokhale's place as Professor of mathematics. For 20 years the good man served there on a maximum pay of Rs. 75, in a college whose numbers would fill three government colleges elsewhere, carrying on along with that work, institutions whose fame has recently become Indian. What Mr. Karve has been doing after his retirement, the whole of India knows, and appreciates with sympathetic satisfaction.

Good men, are to be noted in their works. We shall note the works of Mr. Karve. As a boy, when he began to earn something by means of scholarships and tuitions, "I set aside one pie in every rupee," he says: and whenever it rose to three rupees, it used to be given away in charity. We have said that Mr. Karve spent his boyhood at Murud. As soon as he became a man, he started a Fund for the improvement of that place. Each Murud earner was to give one pie in the rupee, and the Fund now amounts to near Rs. 4000. In the same place, he built a Vernacular school, and started besides a school to teach English. He started also an association called the Snehavardhak Mandali, a sort of Conference of the educated men of the district for the consideration of public matters. As one of the selfless life workers of the Dekhan Education Society, Mr. Karve deserves all praise from his countrymen. There also he started a Fund, and himself used to pay Rs. 10 to it from his humble maintenance allowance.

Mr. Karve lost his first wife early, and then he had the courage to take another, and that, one to whom marriage is forbidden in this country. It was 1893, and we might imagine what mortifications the quiet social rebel must have been made to suffer Murud and its public institutions there disowned him. His old friends deserted, and his nearest relatives were made to give him up. Then he started the Widow-Marriage Association, and raised a Fund for the families of persons married like that. Then with the help of his modest savings of a Rs. 1,000, in 1896 he started the Widows' Home in Poona, in a place four miles away from the City, and used to walk there every night after his Ferguson College work. For many years it was a mere Widows' Home, and then a Girls' High School was attached to it. Two years ago he started the Women's University. Writing in 1915 the honourable biographer remarks "Before his mind's eye he finds floating, a Women's University evolving out of his school. He aspires to make Hingne the centre of all work for the uplift of women. A Women's University is certainly the normal course of evolution for women's educational institutions. But, 'hasten, slowly.' His little hostel in the city took twenty years to become a High School. That school has yet to pass its first Matriculate. Its Funds are not very great. Let women show that they can manage such institutions properly, and then the University might come. The foundations have been laid, the superstructure might take time to rise." But the honourable Principal Paranjapye has already taken part in the Second Senate Meeting of the Women's University.

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

70.

By the grace of God it happened that we completed 70 years of earthly life on the 17th instant. We did not think it a matter of pride and rejoicing, and therefore proposed to let it pass without ado. But the younger generation deemed it an occasion to celebrate, at least on a family scale, and so it was done.

We also felt, that, being publishers of Vedic ritualism for the orthodoxy of the greater part of South India, we would be remis if we failed to observe some of the rites prescribed by the wise ones of old. Accordingly the occasion was marked by Punyaaha, Udakashaanti and Pancha-shaanti Japa, Aayushya Homa, and Nava-graha puja.

We feel also that it is an occasion for thanks-giving. If one has lived for 70 years, one owes thanks to God, in the first place, for everything, thanks to one's parents for sustenance, discipline and inspiration during infancy and boyhood, to kinsmen, friends, elders, and fellowmen, whose influence and encouragement give colour, bloom, and fragrance to the life during its onward progress. In the infinity of the Universe the greatest human achievement is after all small, and what little we may have achieved during 70 years is infinitesimal.

It is not a case of "leaving foot-prints on the sands of time;" it is a case of "Let me unrecognised live, and unremembered die."

Yet friends in their goodness have been good enough to send us benedictory verses on the occasion, for which we tender them grateful thanks.

Sri Rao Bahadur M. A. Rangaswami, B.C.E., M.I.C.E., Bangalore, writes,—

ஸ்ரீராமஜெயம்

வாழ்த்துக்கடிதம்

சித்திரையில் புனர்பூசத்தில்
ராமபிரான் அவதரித்தான்
பத்தியவரை பாதுகாத்து
முக்தியளிப்பான் அவனே.
சித்திரையில் திருவாதிரை நாள்
யதிராசன் தோன்றினன்
எத்திரத்திலும் மேலாய் நடந்து
எவருக்கும் நல்வழி காட்டினன்.

மண்மாது மகிழ்வுற, கலி தேய்வுற
வேதான்தங்கள் களிப்புற
எண்ணிலா சிஷ்யர்கள் பொலிவுற
ஒன்பது நல் ருக்கினை செய்து
உண்ணீர் உண்ணீர் என்று
ஞானசோறும், பிரபத்தி
தண்ணீரும் எல்லோரும் பருக
யதிராசன் அளித்தானே.

பரணியில் சித்திரையில்
சீனிவாசன் தனயன்
தரணியில் புக்கான் நல்
ராமானுஜனாய்.
பரத்தில் நோக்கோடு நன்று
யதிராசனை தொடர்ந்து
திரத்தில் எதுவும் எழுதிய
நிரண்ட எழுத்தாளனே.

பாலில் நீர் இருந்தால் பாலை
பிரிக்கும் அன்னம்.
காலில் சேற்றுநீர் படாமல்
காலை வைக்கும் அன்னம்.
அன்னமாய் சாரத்தை எடுத்து
அளிக்கும் ராமானுஜா!
நன்மையில் மனமிடும்
அன்னமேயாவாய் நீ,

எழு பத்து கொள்ளும் ராமானுஜா!
என் நிலையும் உன் புகழ் பாட
தொழுவோம் தொண்டக்குலத்து
அதிபதிமனத்துக்கினியானே

அழுவாருக்கு உயிர்கள் இரங்கும்
ஸ்ரீ ராமானுஜனும்
மழுங்கிய பரிசாகனும்
உன்கு ஆதி உதயரே ! 5

எம். ஏ. சுப்பராயலு,
சுப்பிலான், பெங்களூர்-20.

கோடம் ஸ்ரீராமாநுஜ ஜோஸ்யர்
அவர்களுக்கு.
வாழ்த்து.

ஓம்
ஸ்ரீராமஜயம்

வாழ்த்துக்கவிதம்.

க்ஷித்திலையில் புனர் பூஷத்தில்
ராமபிரான் அவதரித்தார் :
பத்தியவரை பாதுகாத்து
முக்தியளிப்பார் அவனே
க்ஷித்திலையில் திருவாதிரைநாள்
யதிராஜர் தோன்றினாரே
எத்திரத்திலும் மேலாய் நடந்து
எவருக்கும் நல்வழி காட்டினார். ॥ ஏ ॥

மண்மாது மஹிழ்புர, கலிசேய்புர,
வேதாந்தங்கர் கழிப்புர
எண்ணிலா சிஷ்யர்கள் பொலிபுர
ஒன்பது நல் சூக்திகள் சொய்தது

உண்ணீர் உண்ணீர் என்று
ஜ்ஞானபோரும் ப்ரபத்தி
தண்ணீரும் எல்லோரும் பருவ
யதிராஜர் அளித்தாரே ॥ ஐ ॥

தரணியில் க்ஷித்திலையில்
ஸ்ரீனிவாஸர் தனயர்
தரணியில் புகழ்பெற நல்
ராமானுஜனாய்

பரத்தில் நோக்கிடு என்று
யதிராஜனை தொடர்ந்து
திரத்தில் எதுவும் எளுதிய
திருந்த எழுதினாரே ! ॥ ஒ ॥

பாலில் நீர் இருந்தால் போலே
பிரிக்கும் அன்னம்
காலில் சேல்லும் நீர் படாமல்
காலை வைக்கும் அன்னம்
அன்னமாய் சாரலை எடுத்து
அளிக்கும் ராமானுஜா !
நன் மையில் மன மிதும்
அன்ன மேயாவாய் நீ ॥ ஓ ॥

பஞ்சபத்து கொள்ளும் ராமானுஜா !
எண்திசையும் உன் புகழ் நாட
தொண்டோம் தொண்டக்குலத்து
அதிபதி மனத்துக்கினியானை
பஞ்சலஹுக்கு உயிராய் நிற்கும்
ஸ்ரீராமபிரானை
மனங்கிலா யதிராஜனும்
உனக்கு அளி கூறுவாரே ! ॥ ஃ ॥

சுபம் மங்களம்.

கோமடம் ஸ்ரீராமானுஜ ஜோஸ்யர்
அவர்களுக்கு மைசூர்.

எம். ஏ. ரங்கஸ்வாமி,
ரங்கவிலாஸ், பெங்களூர்.

Sri M. N. Srinivasan, B.SC. HONS., LL.B., writes from Bombay;

"I am happy to learn that your 70th Birthday is being celebrated on Monday next. Please accept my hearty congratulations, and best wishes for your long life and happiness along with your family and childern. You have shown to us how a worthy life should be lived, and that is a thing which not one in many thousands is capable of doing!"

and

Sri M. A. Tirunarayanan, B.E., M.I.I.SC. cables from Moscow, U.S.S.R.,

"Wish you happy, long, prosperous life. My respectful greetings on this occasion."

Sri M. A. Parthasarthy Iyengar, M A, Bangalore, writes,—

A FEW LINES ON SRI G. R. JOSYER'S LIFE AND WORKS.

G. R. Josyer. a Master of Arts,
Doyen of the line of Josyers of Mysore Royal Court
Author, Editor and Publisher of Works of Art,
Celebrates an eventful day with pleasure and sport.

You are never wearied of unearthing treasures of wisdom,
And publishing with masterful tact, the "Sanskrit Wisdom."
As a beacon light and torch-bearer of Prakasha,
You have warded off darkness through "Sringara Prakasha".

The Rishis of yore delight with joy,
On seeing their works in hands of vaidic boy,
Bold and enterprising in the field of Sanskrit Research,
You have established the "Academy of Sanskrit Research."

"O! Ramanuja, you have a disciple worthy of your name,
Who reverberates the world with international fame,
Your philosophy and tenets, the world's support enlist,
Through that enlightened weekly "Rationalist."

"Hail! Noble kings of Mysore and Yadava Dynasty,
Your good deeds and noble sacrifices are clearly seen,
Mysore's economic and cultural progress in a vivid scene,
In Josyer's renowned "History of Mysore and Yadava Dynasty."

"O! Saraswathi, Goddess of Learning and Art,
You have a soft corner for Josyer in your heart,
For, all members of his family are endowed with art;
Learning and Music have enriched his home smart.

Chingaru, worthy daughter of talented mother,
Adorns her home with handicrafts her own,
Adept in music and art is a fit spouse and mother;
May she enrich Josyer's home for ever with renown!

Srinivas and Narayan are adepts in learning,
One in Literature and the other in Engineering;
Rajalakshmi and Pushpa adorn his sweet home,
Play lovely music which makes Angels roam.

Hark! Did you hear the dance of little Meera,
In tune with Rama and Prabha's play on Veena,
Dance and Music are the twin daughters of Muse,
Balanced like warm milk with sugar, ready for use.

May Lord Srinivasa, his choicest blessings shower,
On Josyer couple, sons and daughters for ever,
Let Josyer's fame spread like kasturi and chandan scent,
Pious wish of Parthasarathy in good faith meant.

M. A. PARTHASARATHY IYENGAR, M.A.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha'

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 237.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 29] Monday 1-5-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

BHARATARATNA D. K. KARVE

(Continued from last issue.)

Mr. Karve is very poor in dress, and his manners are simple. His appearance is not fascinating, and his eloquence neither fluent nor oratorical. He is very shy and far from being so oppressive and overbearing as many self-conscious great men are. He has not the lofty brilliance of Pandit Malaviya, nor the pugnacious toughness of Mr. Gandhi. He has not the self-willed turbulence of Mr. Tilak, nor the fiery energy of Sir Subramanier. He has not the sonorous attractions of Messrs. Bannerji and Pal, and he has not the gifted fascination of Mrs. Besant. Yet he has conceived and carried out movements of which none of these might be ashamed. What is his power? His simple innocence, his perseverance, his quiet patience, his devoted adherence to his ideal, and the very pathos of his appearance as a speaker. His laugh is simple as a child's. He goes to the Dewan or the school boy, not with the same ease but with the same care. He is unobtrusive and perfectly unambitious. Once when here, he said "Mr — has been speaking to me about this evening's lecture. He seems thoroughly opposed to some of my ideas. He might make a killing presidential speech after my address. I don't know what to do I have not the forwardness to force my ideas upon others." This is the personage who has started a University which will be the pride of India, and whose institutions contain 250 girls. Verily the Principal of the Mysore College was right when he said on a public occasion that he should speak of Prof. Karve as, in the words of Professor Marshall speaking of Arnold Toynbee,—"the modern representative of a medieval saint!"

Professor Karve's University is based on certain principles of Women's Education which are recognised as eminently rational. It bases itself on certain postulates whose application few people would question. First, women in this country are hampered by various things in their study: "Their scholastic course therefore should be made as concise as possible Next, women ought not to be dragged through the same syllabus of subjects as those under which boys are groaning: their curricula must have some bearing on their future needs and utility. And last, their medium of instruction should be as easy as possible. With these as basis, Mr. Karve's University has prepared a system of study which supplies all the needs of women as Indian women. His aims are three in number, like those of the Founder of the Japanese Women's University: to educate women as human beings; to educate women as members of society; and to educate women as women.

A few days ago certain observations were made about higher education for women, in one of the local magazines by a lady well-known hereabouts. She says that some men educationists insist on the introduction of cookery and laundry into girls' schools. "They seem to forget," she says, "that our women are forced to spend a whole life-time in the kitchen. There is a time and place for everything. I would like to know what Hindu woman does not know how to cook, and what place has laundry in a Hindu household?" We would like to ask what Hindu woman does not know how to braid her hair, and yet how many of them begin to practise it with one hand or two hands, standing or seated before the mirror, from the day that they have become conscious of their sex? It is because cookery happens to be the life-long vocation of women, that it should be practised from the very beginning. It is asked what woman does not know how to cook. We should like to ask whether all of them

could get gold medals in it. As to laundry, it could have indeed a very good place in the Hindu household, the courtyard. If our wives and daughters knew that great art, we should then be relieved of the vexatious bother of the washerman. It is next observed "A woman is a member of the civic community as much as a man. Upon her devolves a two-fold-duty—duty peculiar to her as wife and mother, and duty to the community at large, of which she is a member. A woman whose life is concerned with nothing but domestic matters, creates a narrow and selfish atmosphere . . . . etc." It is this kind of sentiment that destroyed the railings of Hyde Park and broke the window-panes of Lloyd George. Women, no doubt, are members of the civic state, but certainly not to take a forward part in its general activities. If she is a good wife and a true mother, society, God, or conscience, can require no more of woman. We do not want women-stump-orators, we do not want them to screech from public platforms, we do not want them to take part in wrestling matches. There is a field for woman, and that is the pillared and painted and corniced field of home. There is one contribution to society from her, and that is a noble son with high aims and gallant powers. There is one work allotted to her, and that is to soothe the man or woman or child who is placed in touch with her. It would be enough, for this purpose, if she knows the three R's, some elements of science, some history, some poetry, literature and the fine arts; no X-rays, no integral calculus, no parabola. There are things which men might do with decency; and there are things which women might not do with decency. Men may bear corpses. They may drive jutkas. Women may do neither. One lady Sandow may be tolerated as a piece of aberration. Half-a dozen lady Sandows would only be hooted out of the public place. We do not want in this country women who could play cards with their husbands, or women who leave their homes,—as soon as their husbands leave for their clubs—and spend the latter part of the day in chit-chat clubs, schools for scandal, exhibition grounds, and dancing concerts, while the servants flirt with each other at home, or laugh at their masters. Woe to the country in which such practices are looked for. Better that its schools should all be shut up, and its women packed into the zenana, than that the accursed side of modern civilization should shed its baneful light on its hearths and cloisters!

G. R. Josyer."
in 1917 in
Mysore Social Review.

TIME UPSIDE DOWN

The musings that flow from serene detachment are ever welcome among the frantic preoccupations of our world. Therefore we read with pleasure a letter in the London times from a country parson who notes that it is now possible to see the date —1961— upside down!

The clerical correspondent goes on to ask if anyone can tell him how soon it will again be possible to read time reversed. The last time that happened must have been 1881, and and the time before that perhaps 1691. But the future holds no such proximate figures. Indeed, a hasty calculation suggests that not until the 61st century will we have that opportunity, to wit, in 6009!

Time turned upside down, the world turned upside down—it is not such a big step to Positive Thinking, or to moralistic melancholy either. And what a wonderful idea for a number in a musical revue.

The Rationalist

HINDU SUPERIORITY

PHILOSOPHY

(Continued from Previous issue.)

NYAYA

The Nyaya system was founded by Gautama, who says that the way to Salvation is the true knowledge of Padaartha, substance or being, which he classifies as under :—

1.	Pramana.	10.	Vada.[1]
2.	Prameya.	11.	Jalpa.[2]
3.	Samshaya.	12.	Vitanda.[3]
4.	Prayojana.	13.	Hetwaabhaasa (parallelogism).
5.	Drishtanta.	14.	Chhala.
6.	Siddhanta (principle).	15.	Jati
7.	Avayava (portion)	16.	Nigrahasthana (when one is pushed to an utterly untenable position).
8.	Tarka (logic)		
9	Nirnaya.		

The author then discusses (1) the nature of the argument and the proof, and their different kinds, Prameya-Pramana (2) the nature of the soul as apart from senses, body and the mind The relation of the soul with the body is through the medium of the mind or manas. The soul and the body cannot affect each other directly but only through the medium of the mind. He then proceeds to prove transmigration of souls, the omnipresence and omniscience of God, and declares that He is separate from the souls, who are countless in number. The author believes the Vedas to be the Revelation, and advises all mankind to follow their teachings. The material cause of the universe, he declares, is Paramaanu (atoms). The Paramaanu are eternal The author then proceeds to refute Atheism, and ends by giving reasons for a belief in God. An English critic says: "The great prominence given to the method by means of which Truth might be ascertained has sometimes misled European writers into the belief that it is merely a system of logic. Far from being restricted to mere logic, the Nyaya was intended to be a complete system of philosophical investigation, and dealt with some questions—such as the nature of the intellect, articulated sound, genus, variety and individuality — in a manner so masterly as well to deserve the notice of European philosophers."[1] Mrs. Manning, after giving a brief outline of the Naiyayic syllogistic proof, says: "Even the bare outline here given shows Gautama's mental powers, and practical mode of dealing with the deepest questions which affect the human mind."[2]

(To be continued.)

1. Vaada = a discussion with a sincere desire to get at the truth.
2. Jalpa = a discussion to refute the opponent.
3. Vitanda = when one obstinately clings to his own doctrine and does not listen to the other side.

1. Chamber's Encyclopædia, "Nyaya"
2. Ancient and Mediæval India, Vol. I, p. 173. Mrs. Manning says: "His clearness of aim and his distinct perception of right means towards its attainment continue to be the invaluable guide of successive generations".

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

"70."

Sri D. L. Acharya, Rtd. Dy. Registrar of High Court, Bangalore, writes,—

"You are an encyclopaedia of knowledge, you have done varieties of research works in various fields—Literary, Historical, Philosophical, and many more. It would occupy volumes of interesting reading to narrate in detail all the work you have done so far, disinterested work but solely for the good of our country and its people.

At the end of your book "Politics, Philosophy and Phantasy", a copy of which I obtained so far back as in 1943, you have given a very brief outline of your activities till then, and since then you have done so much more, that another learned admirer of yours has narrated in his "A Few Lines ....." printed on page 6 of the last issue of the "Rationalist" dated April 17 and 24. In fact it was this issue of the Rationalist which gave me the first notice of your completion of seventy years of your splendid life, and all those who know you really well ardently wish you returns of decades of active and useful life for the good of our great country, and I join with them in their wish!

No titles, no encomiums will last for ever. It is the work done and left behind for the good of the country and its people that endures: cf., Yagnavalkya, Manu, Kalidasa, Shakespeare, and some others.

I conclude with the following words of Sri Krishna:—

ಯಜ್ಞಾರ್ಥಾತ್ಕರ್ಮಣೋಽನ್ಯತ್ರ ಲೋಕೋಯಂ ಕರ್ಮಬಂಧನಃ।
ತದರ್ಥಂ ಕರ್ಮ ಕೌಂತೇಯ ಮುಕ್ತಸಂಗಸ್ಸಮಾಚರ॥
ಕರ್ಮಣ್ಯೇವಾಧಿಕಾರಸ್ತೇ ಮಾ ಫಲೇಷು ಕದಾಚನ।
ಮಾ ಕರ್ಮಫಲಹೇತುರ್ಭೂಃ ಮಾ ತೇ ಸಂಗೋಽಸ್ತ್ವಕರ್ಮಣಿ॥
ಯೋಗಸ್ಥಃ ಕುರು ಕರ್ಮಾಣಿ ಸಂಗಂ ತ್ಯಕ್ತ್ವಾ ಧನಂಜಯ।
ಸಿದ್ಧ್ಯಸಿದ್ಧ್ಯೋಃ ಸಮೋ ಭೂತ್ವಾ ಸಮತ್ವಂ ಯೋಗ ಉಚ್ಯತೇ॥
ಸನ್ಯಾಸಃ ಕರ್ಮಯೋಗಶ್ಚ ನಿಃಶ್ರೇಯಸಕರಾವುಭೌ।
ತಯೋಸ್ತು ಕರ್ಮಸನ್ಯಾಸಾತ್ ಕರ್ಮಯೋಗೋ ವಿಶಿಷ್ಯತೆ॥

So you are a Karmayogi.

Yours very Sincerely,
D. L. Acharya."

* * *

From Brazil, South America:—

Senor James Alves, writes from Sao Polo, Brazil:

"Dear Sir,

I was very pleased to see in "Clima Astral," a magazine published in Brazil, an article on "Flying Saucers". I am interested in researches of your Entity, which was publishing a book on aviation, in prehistoric times, written in Sanskrit by Maharshi Bharadwaja, and in this connection would greatly appreciate if you could remit to me a copy of this publication.

Thanking you in anticipation.

I remain,
Yours truly,
James Alves."

POOR INDIA

"The Daily Express" commenting on the consortium of the "Aid-India Group" in Washington, said last week: "They ought to be known as the Charity Commission! For they are not likely to see their money again!"

"India has already gobbled up hundreds of millions of pounds of foreign aid. Where has it all gone?", this right-wing indepedent newspaper asked.

"There are a few show-places—steel works, dams, and the like; there are more than a few immensely wealthy speculators and contractors!"

* * *

Till now India was resprcted as enriching other countries. Now it is deemed a dirty beggar, Thanks to Mr. Nehru's blind aims.

Ed.

TILAK IN THE SOVIET

The name of Bal Gangadhar Tilak, the great leader of the Indian people and ardent fighter for India's independence, the outstanding scholar and thinker, is widely known in the Soviet Union.

His books and files of the famous newspapers "Mahratta" and "Kesari," which since the end of the 19th century were the banner of India's national liberation movement, are carefully preserved in a number of libraries. Soviet students who study the activities of Tilak admire his extraordinary personal courage, his devotion to the ideas of independence and justice, and the struggle to which he dedicated his whole life.

To commemorate the centenary of his birth, a large collection of articles, running to about 600 pages, was published in the Soviet Union by a group of distinguished scholars. It goes without saying that even this fundamental volume cannot provide a complete picture of Tilak's life and work. However its very publication and the interest it aroused among the public at large are a tribute to the memory of this outstanding son of India.

The articles contained in this symposium portray the consistent democrat who always stood up for his principles.

In his article on Tilak, N M Goldburg, a prominent Soviet scholar, describes how more than seventy five years ago Tilak raised the banner of India's independence and urged the people to fight for freedom and national independence, for Swaraj, the birthright of the people. Tilak boldly declared that 'Only one remedy could cure India, this remedy is political power."

After a close analysis of Tilak's activities, works and speeches of that period, the author of the article arrives at the conclusion that even then, at the outset of his political career, Tilak realised that it was impossible to achieve India's political independence without drawing into the struggle the broadest possible sections of the Indian people. From that time on to the end of his days he carried on a ceaseless agitation among the popular masses.

Another Soviet scholar, E. N. Komarov, has analysed the effect of Tilak's agitation on the progressive political and public leaders in Bengal, and shows that as Jawaharlal Nehru has pointed out at that time already Tilak became a symbol of a new era, an all-India leader, expressing the ideas of the more consistent and determined fighters against foreign domination.

The symposium contains an article by Levkovsky on Tilak and the Indian working class. He shows that Tilak was the first leader of the Indian national-liberation movement to establish contact with the working class, and that his followers had participated in a number of campaigns for improving the condition of the workers, and had won a great deal of popularity among them.

A. I. Chicherov, a young Soviet Indologist, gives an account of the harsh judicial reprisal Tilak was subjected to in July 1908, and of the political strike of the Bombay workers He describes with deep respect the conduct of Tilak in court: how he "defended his principles with courage and pride, and fought against the oppressors of his homeland as a true patriot." How "he used the platform of the court to denounce British colonial rule and to advocate the necessity of giving the people the right to govern their country."

The articles by G. G. Kotovsky, V. I. Pavlov, and D. A. Gardon describe the dreadful situation of the peasantry in

Maharashtra, the growth of the industry, and the economic position of the Bombay workers. These articles form a historical background to the principal articles dealing with the work of Tilak in different periods of his life, and help the reader to understand better the historic part played by this great Indian patriot.

Lenin, the great leader of the Russian Revolution, voiced the opinion of the progressive people all over when he condemned back in 1918 the infamous sentence of a long term of exile, passed on Tilak by a British judge and a British jury. He called it "a vengeance, an act of revenge against a democrat . . ." Lenin rejoiced at the street demonstrations and the great political strike in Bombay, in protest against this and wrote that "in India the 'street' is beginning to stand up for its writers and political leaders."

A whole epoch has passed since those days. The mass struggle waged by the Indian people, in the organisation of which Tilak played an outstanding part, culminated in the achievement of freedom and national independence of India.

Together with the Indian people, who have recently celebrated the fortieth anniversary of the death of their great son, the Soviet people are honouring the great democrat Bal Gangadhar Tilak, the champion of his people's freedom and independence, whose name will live for ever in the memory of all the freedom loving nations. X

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME Rs. 25/-

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashaa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Iosyer.

Registered No. BG 287

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXI No. 30] Monday 8-5-1961 [PRICE 00-10 NP

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

HINDU SUPERIORITY

PHILOSOPHY

(Continued from Previous issue.)

NYAYA

European logic employs phraseology founded upon classification, while the Nyaya system makes use of terms upon which a classification would be founded. The one infers that "kings are mortal, because they belong to the class of mortal beings." The other arrives at the same conclusion, because mortality is inherent in humanity, and humanity is inherent in kings. The proposition given above would, as we have seen, be stated by a European logician as, "Where there is humanity there is mortality." The reasoning is the same, but the Hindu method appears to be simpler.[1]

The German critic, Schlegel, says: "The Nyaya doctrine attributed to Gautama, from all that we can learn, was an idealism constructed with a purity and logical consistency, of which there are few other instances, and to which Greeks never attained."[2]

As regards the logical system of the Hindus, Max Duncker says: "The logical researches of the Hindus are scarcely behind the similar works of modern times."[3] Mr. Elphinstone says: "An infinity of volumes have been produced by the Brahmins on the subject (Logic)."[4]

1. The European is assisted by the abstract idea of Class; the Hindu makes use of what in Sanskrit is termed Vyapti. "It is difficult," remarks Dr. Roer, "to find an adequate word in English for this term." For further information see Translation of Bhashaparichcheda, pp. 31 and 32, note.

2. Schlegel's History of Literature, p. 126.

3. History of Antiquity, Vol. IV, p. 310.

4. Elphinstone's India, p. 122. Mrs. Manning says: "To the ability of the author may be attributed the yet continued popularity of the work (Nyaya)."

VAISHESHIKA

The Vaisheshika is said to have been written not to oppose but to complete the Nyaya system. With slight modifications it is only a fuller development of the Nyaya. In Sanskrit these two schools of philosophy are comprised under one head, "Manana Shastra." Kanada the founder of Vaisheshika, reduces the contents of the universe under six categories only. They are:—

1 Dravya (substance).
2 Guna (quality).
3 Karma (action or motion).
4 Samanya (generality or class).
5 Vishesha (atomic individuality or difference.)
6 Samavaya (intimate relation).
7 Abhava (non-existence) was added afterwards).

Kanada's work is divided into ten books, of which the first book, after reducing the sixteen padarthas of the Nyaya to six only, as given above, discusses the nature of Abhava or non-existence. The second book discusses the nature of Dravya. In the third are discussed Atma and Antahkarana and their relation to each other. The Atma and Antahkarana correspond with the Jeeva and Manas of the Nyaya. The fourth book discusses the nature of the human body and the external nature as affecting it, while the Vedic dharma is upheld in the sixth book. The seventh book discusses Guna and Samavaya, their natures, kinds and effects. The eighth book shows the way to what the Hindus call Gnyana, or true knowledge of the mysteries of existence, non-existence and other metaphysical topics. The intellect and the Vishesha are discussed in the ninth book. The tenth book contains a detailed discussion on Atma and its gunas, etc.

The points of difference between the Nyaya and the Vaisheshika are only two. 1. The Nyaya distributes the contents of

the universe into sixteen categories, while the Vaisheshika does so into seven only. 2. The Nyaya accepts four kinds of Pramana or arguments. The Vaisheshika accepts only two—Pratyakhsha and Anumana—and rejects the remaining two, Upamana and Shabda.

In the interesting introduction which Dr. Roer appends to the translation of "Bhashaparichheda" he compares Kanada's doctrine of atoms to that of Democritus, the Greek philosopher, and pronounces the former to be vastly superior.

"Vaisheshika," says Mrs Manning,[1] "leans towards physical science rather than metaphysical." The theory of sound propounded by the Hindus seems to be in accordance with the latest European advancement in science. After distinguishing between the articulate and the inarticulate sounds, Vishvanatha, the author of "Bhashaparichheda," says: "Some say its (sound) production takes place like a succession of waves; according to others, like the bud of Kadamba plant" (verses 165, 166). The Tarka Sangraha, another work of this school, says: 'It is ether in which there resides the quality of sound. It is one, all-pervading and eternal."[2]

The author of the History of Hindu Chemistry says: "His theory of the propagation of sound cannot fail to excite our wonder and admiration even at this distant date. No less remarkable is his statement that light and heat are only different forms of the same essential substance. But Kanada is anticipated in many material points by Kapila, the reputed originator of the Sankhya philosophy."[3]

1. Ancient and Mediæval India, Vol. I, p. 181.
2. Ancient and Mediœval Indin, Vol. I, p. 189.
3. History of Hindu Chemistry, Vol. I, p. 1.

According to the Vaisheshika, as also according to Nyaya, there are five members of the syllogism instead of three as in the English syllogism.

They are: 1. Proposition, 2. Reason, 3. Example, 4. Application, 5. Conclusion.

For instance,—

1. The mountain is fiery.
2. Because it smokes.
3. Whatever smokes is fiery, as a culinary hearth.
4. This does smoke
5. Therefore it is fiery as aforesaid.

A charge of deficiency, "inaccuracy of definition," has been brought against the five-membered syllogism. Dr. Ballantyne thus meets the accusation: "The five-membered expression, so far as the arrangement of its parts is concerned, is a summary of the Naiyayika's views in regard to rhetoric, 'an offshoot from logic' (see Whateley's Rhetoric, p. 6), and one to which, after 'the asertainment of the truth by investigation,' belongs the establishment of it to the satisfaction of another."[1] To this Mrs. Manning adds the following: "In fact, Gautama appears to have expressed bare logic in two membered argument, and to have added two other members when he sought to convince rhetorically. After the declaration and the reason, he inserts an 'example' confirmatory and also suggestive, and an 'application,' that is, he shows in the fourth member of his syllogism that his example possesses the required character: and then he winds up with the conclusion or Q. E D., which is common to all syllogisms."

(To be continued)

1. Ballantyne on the Nyaya system.—The Pandit, Vol. I, 39.

Dr. Sir RABINDRANATH TAGORE.

CENTENARY CELEBRATIONS

Tagore, Sir Rabindranath, Kt, D. Litt. Poet, Born Calcutta, May 6, 1861 Youngest son of "Maharshi" Devendranath Tagore and grandson of 'Prince' Dwarkanath Tagore. Read for some time in the Oriental Seminary and Xaviers School, Calcutta, and then educated privately at home. First went to England in his seventeenth year and studied for some time in the University College, London. Has written numerous volumes of poems, novels, short stories, essays on literature, religion, art, politics and education besides innumerable songs, articles etc. Edited three prominent Bengali monthlies, Bharati, Sadhana and Bangadarsan. Founded the Bolpur School, 1900. Is the foremost inspirer and thought-leader of the Nationalist movement in Bengal. President of the First Bengal Literary Conference, 1906. President of the Bengal Provincial (Political) Conference, 1907. Proceeded to England, 1912, and translated into English a collection of his songs known as 'Gitanjali.' Awarded Nobel Prize for literature, Nov. 1913. Conferred Hon. D.Litt. by the Calcutta University, 1914, Hindu University and Dacca University. Knighted in the same year. Visited Japan and America on a lecture-tour, 1915–16. Has visited Europe, America, Japan, Dutch East Indies, Persia, China and other parts of the world. Poems and writings have been translated by all languages of the world; was appointed Hibbert Lecturer at Oxford. Took to painting at the age of 68. Received world-wide felicitations on his 70th birthday in 1931 and Rabindra Jayanti was celebrated throughout India. Died 1941.

FROM "GITANJALI"

Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed thou hast carried over hills and dales, and hast breathed through it melodies eternally new.

At the immortal touch of thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill.

* * *

When thou commandest me to sing it seems that my heart would break with pride; and I look to thy face, and tears come to my eyes.

All that is harsh and dissonant in my life melts into one sweet harmony—and my adoration spreads wings like a glad bird on its flight across the sea.

I know thou takest pleasure in my singing. I know that only as a singer I come before thy presence.

I touch by the edge of the far spreading wing of my song thy feet which I could never aspire to reach.

Drunk with the joy of singing I forget myself and call thee friend who art my lord.

WORKS.

1. Chitra. 2. The post office. 3. The Crescent moon. 4. Stray birds. 5. Stories From Tagore. 6. Gitanjali. 7. Lover's gift. 8. The gardener. 9. Fruit gathering. 10. Glimpses of Bengal. 11. Poems of Kabir. 12. Personality. 13. Creative unity. 14. Sadhana. 15. Red oleanders. 16. Mashi. 17. King of dark chamber. 18. Hungry stones. 19. Sacrifice. 20. Reminiscences. 21. The home and the world. 22. The wreck. 23. Gora.

I know not how thou singest, my master! I ever listen in silent amazement

The light of thy music illumines the world. The life breath of thy music runs from sky to sky. The holy stream of thy music breaks through all stony obstacles and rushes on.

My heart longs to join in thy song, but vainly struggles for a voice. I would speak, but speech breaks not into song, and I cry out baffled. Ah, thou hast made my heart captive in the endless meshes of thy music, my master!

* * *

Life of my life I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavour to reveal thee in my actions, knowing it is thy power gives me strength to act.

* * *

I ask for a moment's indulgence to sit by thy side. The works that I have in hand I will finish afterwards.

Away from the sight of thy face my heart knows no rest nor respite, and my work becomes an endless toil in a shoreless sea of toil.

To-day the summer has come at my window with its sighs and murmurs; and the bees are playing their minstrelsy at the court of the flowering grove.

Now it is time to sit quiet, face to face with thee, and to sing dedication of life in this silent and overflowing leisure.

RABINDRANATH TAGORE.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS., F.R.E.S. F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS. Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josy

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR. Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Iengar.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 31] Monday 15-5-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—0—0

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

OUR EYES

Every year more and more of us have to wear spectacles. This trend is not new, but it is increasing in almost all civilised countries of the world.

In Britain random surveyers have revealed that 59 per cent of the total population over the age of 15 wear glasses, either for constant or occasional use. This is in the proportion, roughly, of 64 women users to 52 men.

Similar estimates hold good for many other countries, also, with considerably higher proportion of spectacle-wearers in the North American countries, and so far rather lower in the Latin and Asiatic countries, though here the use of glasses is expanding enormously.

Does this mean that over half the world is going blind, or that human vision is naturally deteriorating? Not at all. The reasons for the increasing use of glasses are several, not least of them being that for many folk they become second, or auxiliary pairs of eyes and are much easier to obtain than formerly.

Spectacles are aids to vision, that enable us to use our natural eyes to the best advantage in a complex world, and there is room for congratulation that the handicaps of poor vision among people generally are thus being ever lessened.

Nevertheless, it is true that natural vision is nowadays subjected to far greater strains than say 200 years ago, though we also now know that nearly everybody over the age of about 45 needs glasses for close work. With the tendency for the overall average age of many of the world's populations to continue to rise sharply, the number of those wearing spectacles is likely to increase for some time to come.

What is remarkable, however, is the enormous growth in recent years of myopia, or short sight. Over three million people in Britain alone — one in every 16 of the population — are shortsighted, according to opticians.

Once upon a time, myopia (the inability to see objects clearly at a distance, though they are clear close to) with its tendency to increase with age and eye use, was thought to be the worst of all the eye disadvantages man is heir to.

Now, however, more and more specialists believe shortsightedness to be beneficial since it is clearly more suited to the modern way of life. It could, in fact, be an indication that our eyes are becoming more accustomed to our countries, hurried existence and are adjusting to working in cramped surroundings, artificial light and circumstances demanding close attention to print or small objects.

Life in office or factory, demanding close concentration, reading newspapers in crowded, jolting trains and buses — these are factors which may well be affecting our eyes and making us more myopic than in the past.

According to the British Association of Optical Practitioners: "The eye tends basically to be an outdoor instrument rather than one for use indoors. Our early ancestors, living in wide open spaces, needed good sight to catch their food and see their enemies if they were to survive. But today, when millions spend their day in an office doing close up work and return home to spend their evenings watching television, myopia is no longer a cause for concern."

Perhaps, then, it is just as well that paradoxically enough "dim sight means eyes *right*", for shortsightedness is the one eye condition whose occurrence far outstrips all others.

Nor is it true, as is commonly believed, that women have superior eyesight to men. Recent investigations have shown that men of all ages have generally better sight than

women, and the higher proportion of women users of glasses bears this out. Women, incidentally, have slightly smaller eyeballs than those of men.

The belief that children normally have keener vision than their elders has also recently been proved a fallacy too. It has been discovered that the human eye is only fully developed in all its potentialities at the age of around 25.

If it is true that our eyesight is less efficient than that of our great-grandfathers, then scientific developments are keeping in step all possible deficiencies. Apart from the invisible contact lenses, which will eventually become both cheaper and easier to use, and the vast growth of plastics as the ideal material for both spectacle frames and their lenses, the latest development in glasses is the invention of trifocals.

Bifocals, or two-lensed spectacles for reading as well as for distance work, were invented two centuries ago by Benjamin Franklin, and have been a great boon ever since, particularly to older folk. Now, trifocals, or three-lensed spectacles, have been perfected. They have a third, central lens that corrects middle vision whilst still affording assistance for long sight and close work.

A typical use for these would be musicians watching their conductor at a distance and yet reading their music at a distance of two or three feet, or outside their close range. Like ordinary bifocals, they can be made out of two lenses cemented or fused together, or ground out of one solid piece of glass.

Another old enemy of the human eye, especially in elderly people, the cataract, is also bowing before new techniques. Cataracts are cloudy growths which partially or wholly cover the lens of the eye and so impair vision, and their removal by operations, though usually successful, has always been a tricky business.

(To be continued.)

HOW MUCH?

How much can a man endure—and survive? Scientists in various parts of the world have been asking this question with special interest ever since the idea of sending a man hurtling into space and bringing him back to earth alive was first suggested a few years ago.

How tough, then, can a man be? Scientific endurance tests have already demonstrated that a man can endure prolonged periods of starvation and intense physical hardship.

Some men are extra tough. When crooks had a grudge against a young man some time ago they kidnapped him, bound his hands and feet, blind-folded him with surgical tape, threw him into a car, set fire to the car and then pushed it over a fifty-foot gully!

The young man came through this terrible ordeal unharmed!

A sixty-five-year-old clergyman was run down by a car while cycling. He had a bad fall but declared he was unhurt.

That was on a Friday. He took part in four services on the Sunday. On Monday it was found that his neck had been dislocated by the fall. He had been preaching and performing his other duties with a broken neck!

A sixty-year-old nightwatchman was run over by a locomotive. Nearly all his ribs were broken and his right foot crushed, yet he picked himself up, walked along the line, descended sixteen steps of a ladder and reached his hut! Four hours later he was found there, still alive!

The Rationalist

TAGORE'S BALLADS

BY

SIR JADUNATH SARKAR

"Give me the making of the ballads of a nation and I care not who has the making of the laws."—said Fletcher of Saltoun with the keen mother-wit of a Scot. It is through folk-ballads that the hearts of the people (in the widest sense of the term) can be reached most easily and impressed most deeply. Rabindranath's genius, in ranging over every form of art, has experimented in this branch of poetic expression too, and he has brought to the granary of Bengali poetry a sheaf—alas! too small,—of ballads which stand unapproached in our tongue, and which will endure as long as his lyrics and short stories. In one respect, by a marvellous blending of elements not usually found together, Tagore has made his ballads unique of their kind, at least in Indian literature. Rapidity of movement, simplicity of diction, primary emotions of universal appeal, action rather than subtle analysis, broad striking characterization, "thumb-nail sketches" of background, and the sparest use (or rather complete avoidance) of literary artifices,—these are the essential requisites of the true ballad, and they are all present in Rabindranath's ballads. In some places, he illustrates the artistic device which makes the seeming bareness of simplicity produce a better effect than elaboration, as English readers will remember in Scott's—

"The bride kissed the goblet,
the knight took it up,
He quaffed off the wine,
and he threw down the cup."

In the choice of words, Rabindranath's touch here is as unfailing as in his best lyrics, though the task of the ballad-maker is far more difficult on account of the simplicity and shortness of the word-store which the subject enforces on him. But the magic of his art lights up even such a subject and turns the base metal of our daily use into gold every now and then in the vocabulary of his ballads, with the same success (though in a different line) as in the case of the sonorous organ-swell of his lyrics or the pathetic wailing of his elegies. The craftsman's cunning of hand has been here almost hidden by the complete success of his effort.

But these poems are raised above the level of "popular" ballads (in the lowest and most comprehensive sense of the term) by the poet's delicate artistic temperament. He has not always succeeded in keeping himself down to the level of the humblest taste and the simplest understanding. His sense of beauty, his response to the subtlest forces of atmosphere and scenery, the backward glances of a well-stored memory thronging with suggestive pictures and "allusions,"—these break through the strict mould of the simple folk-ballad, and every now and then Tagore interrupts for a moment the rush of the action in order to give us vignettes of scenery and character which remain impressed upon the memory for ever like tiny enclosed plots of green and flowers forming islands in the midst of the roaring rush of street traffic. These elevate his ballads to the realm of pure poetry; and his art has been shown in his unfailing sense of proportion which prevents the action from ever flagging or giving the reader the least sense of irrelevancy. Our minds love to linger over these flower-plots a little longer before the flowing tide of narrative sweeps us on. From this point of view "His Vow" is a typical ballad, while "The Votaress" is a poem of action no doubt, but a poem invested with the glow of romance and retrospective imagination.

The most wonderful thing about these ballads of Tagore, it seems to me. is the way in which his genius has woven such complete pictures of life out of the barest statement of fact in the ancient legends out of which his ballads are taken. The incident of "His Vow" occupies only a line and a half in its source, Tod's Rajasran, and that of "The Votaress" probably as little space in the Avadan-shatak. But Tagore's genius has invested these few dry bones with flesh and blood and all the glow and warmth of human life and human emotion, and placed before us complete moving pictures of actions from their beginning to end. No finer example of the creative power of the poet as a "maker" can be imagined.

I attempt a translation of two of the ballads below, only apologizing to the readers of the Bengali originals for my unwarranted murder,—at least disfiguring assault and battery, upon these delightful idols which we all adore in our memory's shrine.

HIS VOW

1

"Arm! arm! lo!
The Maratha brigands come,—"
Shouted forth in Ajmer fort
Commandant Dumraj.

2

'Tis noon. The soldiers in their rooms
Are baking their millet cakes.
They run out on hearing
The beat of drum at the fort-gate.
They mount the ramparts
And behold afar off
The southern sky veiled in dust
Raised by Maratha horse-hoofs.
"Burn up, burn up the locust hordes of Maratha land.
With your flaming swords;
Let none, return home"—
Roared out Dumraj.

3

In rides the envoy from Marwar and shouts,—
"Away with all this arming;
Here's our lord's letter
To you, Dumraj.
Sindhia is coming, with him
His French general.
With honour give up the fort to them.
This is his order to you.
Victory has turned her face
From our lord Bijay Singh;
And you have to yield Ajmer fort
To the Marathas in peace."
"Ah! lord's behest and hero's duty
Are today clashing together,"—
So sighed forth in deep distress
Commandant Dumraj.

4

The messenger of Marwar bade cry out
"Pile up arms! pile up!"—
Stood like a graven image
Commandant Dumraj.
The day wears on, the landscape simmers in the heat,
The cattle browse in the dim distance,
In the green tree's shade
The herd-boy is playing on his flute.
"When my master gave me Ajmer
I vowed in my heart
Never to give up my lord's fort
To an enemy in life.
Must I break that vow
At master's bidding today?"
So pondered in deep distress
Commandant Dumraj.

5

The Rajput troops in shame and rage
Flung their arms away.
In silence stood at the fort gateway
Commandant Dumraj.
Dun-robed eventide alighted
On the western horizon,

The Maratha army, trailing dust,
Drew up at the fort gate.
"Who art thou, lying before the portal?
Get up! get up! open the door."
He heard it not, his lifeless corpse
Gave no reply.
To reconcile master's bidding
With hero's duty, today
At the fort-gate has given up life
Commandant Dumraj.

(To be continued.)

"70."

Sri M. A. Srinivasa Iyengar, B.A. LL.B. Advocate, Hunsur, writes,

"Dear Sri Srinivasa Josyer,

I have received "Rationalist" dated 17-4-61 kindly sent by you. It contains very precious matter. Free and heart-felt feelings find expressions in respectful communications in poetry and prose. I cannot claim even tolerable proficiency in writing, and I can therefore express my innermost thoughts in my prayer that Sri G. R. Josyer may continue a beacon of light and knowledge to the younger generation. It is a privilege to claim relationship with him.

It is a pleasure for me to know that the son is gradually establishing himself, walking in the footsteps of the father."

ಯಜುರುಪಾಕರ್ಮ	0-4-0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0-4-0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಜಿಕ್ಕದೇವರಾಜವಿರಚಿತಂ "ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0-8-0.
Life of Saint Anantarya, in English and Hindi.	1-0-0.

RECIPES

You ask for recipes for longevity. They call my husband "The 72-year-old chicken." This is what he says:

1. Don't worry.
2. Be temperate in all things.
3. Don't buy motor car.
4. Go for regular walks in the fresh air.
5. Don't let up on reaching retiring age.

* * * X.

I was congratulating a grand old lady on her ninety-second birthday and I asked her the secret of her healthy life. Her reply:

"Don't worry. Rise early. Eat slowly. Speak kindly. Forgive freely. Fear nothing. Be industrious. Have plenty of fresh air. Take a walk every day you can. Always look for the good points in people!"

I thought this was splendid advice. Y.

* * *

The following would be my rules:

1. Treat life in a happy-go-lucky way; but no excitement whatsoever.

2. Help others more unfortunate than myself, such as spraying local beatniks.

3. For exercise in dry weather, I would take a short walk and feed the ducks on the pond, and in wet weather, under an umbrella, I would feed the lions in Trafalgar Square.

4. For relaxation, I would lock myself in a sound-proof room and read "Lady Chattarley's Lover" aloud.

5. And live off the immoral earnings of the Pools! Z.

* * *

I don't know why anyone should want to live to be 100, But if anyone does, the recipe is: Stop worrying about how to live to be 100! A.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S.,F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India it but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-0-0.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 32] Monday 22-5-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.E., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

OUR EYES

(Continued from last issue.)

Now, a new enzyme compound has been produced which safely softens and weakens the muscular bands that hold the eye lens in place. With the use of this substance, the lens is then readily disengaged from a membrane, permitting the harmful cataract to be easily lifted out and removed.

There have been marked improvements recently, too, in the organisation and use of "eye banks", which collect and preserve healthy corneal tissue from human eyes for later use in grafting operations designed to restore sight to those blinded by disease or accident.

Such corneas may come from the bodies of dead persons who have specifically bequeathed them for the purpose, from stillborn infants. and from live patients whose eyes have to be removed through injury or illness but in which the corneas are nevertheless healthy and unimpaired.

Hitherto, such corneas could be preserved in a saline solution for only 72 hours, after which they greyed over and became useless. Now, thanks to a method discovered by the Eye Clinic at Debrecan in Hungary, corneal tissue can be safely kept for two months, and probably much longer.

The eyes are placed in a jar and immediately frozen to minus 80 degrees centigrade. All air and humidity is removed from the jar, so that the living tissue is kept in a dry vacuum. When it is wanted for use, the seal is broken and the eye placed in a special saline solution at a temperature of 27 degrees centigrade. In 30 minutes the cornea is said to be as fresh as that just removed from a living person.

Portions of such corneal tissue may be removed by circular knife and used as a graft by blind people with damaged or greyed-over corneas. Already many thousands of blind or blinded people have been enabled to see again by eye banks using the old short-term method of corneal preservation, and this new development holds out increased hope for many more. It promisses to be a major contribution towards the fight against human blindness.

For those who have that misfortune to lose an eye, too, there are vastly improved artificial or "glass" eyes. Quite apart from improving personal appearances, these add to the wearer's comfort and allow tears and eye secretings to flow through natural channels.

Artificial eyes of a crude kind have been known since the fifth century B.C., and since then have been made of such materials as earthenware, silver, gold, ivory, horn, vulcanite, cellulloid porcelain, alluminium and glass.

True glass eyes held the field for a long time as a German speciality, but during the last war other nations had to produce their own and began experiments with plastic eyes. Now has been perfected the model artificial eye of modern acrylic plastic, comfortable to wear, unbreakable, inexpensive and uncannily like the real thing.

All these scientific aids to better or aided sight mark a forward, not a backward march in the art of seeing. Good eyesight is a blessing all too readily taken for granted, until weakness, impairment or loss of vision come as a grim reminder of the inescapable fact that human eyes, like their owners, are not perfect.

Enormous strides have taken place in the science of opthalmology not only in the present century but in the past decade. Almost all eye troubles or weaknesses are nowadays capable of alleviation or cure. There is really no need to be an eye sufferer in the modern world. D.G.

The lamp is trimmed,
Comrades, bring your own fire to light it.
For the call comes again to you to join the star pilgrims
crossing the dark to the shrine of sunrise.
The day was when you went forth in your glad adventure of light
And the star of hope thrilled in the sky and kissed your banner.
But as the dusk deepened you fell behind in the march
and slept with your lights gone out
While your dreams grew discordant
like the ominous cries of mighty birds.
Yet though it is dark, and the wind in the forest
is like the wails of lost souls
Has not the breath of that prayer already touched your foreheads
which comes from the past echoing from age to age
"Lead me to Light from the dark,
from death to Everlasting Life?"
Sleepers, arise from your stupor of dim desolation
and know once more that you are Children of Light!

RABINDRANATH TAGORE.

The Rationalist

TAGORE'S BALLADS

BY

SIR JADUNATH SARKAR

(Continued from last issue.)

THE VOTARESS

1

King Bimbisar
Bowed to the Buddha and begged of him
His toe nail pairings,
Putting them in earth in his palace park,
He built over them with loving care
A wondrous stone mound,
A marvel of the sculptor's art.
At eventide, clad in white, came there
Princesses and queens,
With flowers heaped up in baskets:
At the foot of the relic mound,
On golden trays they lit
Rows and rows of golden lamps.

2

When Ajatasatru became king
On his father's thrown,
His father's faith, in a flood of blood,
He swept away from his palace;
Into the fire of Hindu sacrifice
He flung Buddha's sacred books.
Thus spoke Ajatasatru
To the palace-women all:
"Save Vedas, Brahmins and kings,
There's none to worship.
Bear this in mind, of a verity,
Or you will smart for it."

3

The early autumn day is drawing to a close,
Srimati, a palace maid,
Has bathed in cool pure water,
Laid flowers and lamps on her tray,
And comes, standing speechless,
Before the queen, gazing on her feet.
With a shiver of dread the queen spoke:—
"Hast thou forgotten
How Ajatasatru has proclaimed
That whosoever would offer adoration at
the mound.
Would perish on the stakes
Or in exile?"

4

Thence slowly pacing forth, she turned
To the chamber of Amita, the royal
daughter in-law.
Before a golden mirror
She was braiding her long tresses,
And drawing a line of vermilion
On the parting line of her hair.
One look at Srimati and the princess's hand
shook,
The paint went away.
She cried out, "Fool! how dare you
Bring Puja offerings? Away, quick,
Lest some one should see you and cause
Untold mischief."

5

With the setting sun's rays
Coming in through the open window,
King's daughter Shukla sat alone
Buried deep in romance reading.
Starting up at the jingle of anklets,
She glanced at the door.
Saw Srimati there, laid her book down.
Ran to the maid,
And whispered into her ears,
"Who does not know the king's command?
Why are you rushing thus
Into death?"

6

From door to door moved Srimati,
With her tray of offerings.
"Hark, ye palace-women" she cried to all,
"The time is come for the Lord's Puja",

Hearing which they lay covering in their rooms
Or cursed her in wrath.

7

The last streak of daylight
Has faded from the house tops,
The streets are alone, draped in dark,
The city's din has died out,
The bell of idol-worship
Rings out in the ancient royal temples.
In the lucid gloom of autumn night
Gleam myriads of stars.
The horn sounds at the palace main-guard,
The singers begin their evening chant,
"The Council is over",
Shouts the Chamberlain;
When with a sudden start
The palace watch behold
Amidst the lonely park of the king
In the thick gloom at the foot of the relic mound,
What is that blazing like
Rows and rows of lamps?

8

Up ran the guardsman with flashing blade
And asked—"Wretch, who art thou,
Making the adoration of lamps for thy own death?"
Soft rang the reply, "Srimati
I am, Buddha's servitor."
That day, the pure marble terrace
Was streaked with blood,
That day, in the clear autumn night,
In the silence and solitude of the palace park
At the foot of the relic mound
Bled out in an instant
The gleam of the last adoration of lamps.

LONGEST SESSIONS

When the House of Commons sat in continuous session for fourteen and a half hours recently, many thought the sitting must have been one of the longest on record.

But it wasn't. The longest Commons sitting was one of forty-one and a half hours —from 4 p.m. on January 31, 1881, to February 2—when the question of "better protection of person and property in Ireland" was being discussed.

Some very old Parliamentarians alive today remember that marathon debate—and others the one that ended on December 15, 1933, after continuous debates lasting twenty-two and three-quarter hours, for instance.

Two hundred and twenty M.P.s—including six women—saw it through. The M.P.s took part in thirty-four divisions, each M.P. walking in all about four miles to do so. Sometimes during an all-night sitting many M.P.s find it impossible to keep awake. When the great Macaulay was a young M.P. he told how stalwart Whigs prepared for an all-night sitting by sending for their night-caps and razors, although it is not recorded that any member ever donned a nightcap or used a razor within view of the Speaker!

One earlier Speaker had constantly to fight against his tendency to fall asleep and snore in the course of an all-night sitting. He finally found that frequent draughts of porter kept him awake and reasonably fresh as the time dragged on!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

THE SUN

The sun is 93,005,000 miles away from the earth—65,000 miles further than previously calculated.

This is the latest scientific figure arrived at by astronomers of twenty-four observatories scattered over five continents after twelve years of observation.

Says Dr. Spencer Jones, Astronomer Royal in Endeavour, a scientific quarterly published by Imperial Chemical Industries.

"This is by far the most accurate measure of the sun's distance ever made. The final word has been said on this historic problem for many years to come."

The present calculation placing the sun at a distance of 93,005,000 miles carries a proviso that there is an uncertainty either way of approximately 9,000 miles.

In case this uncertainty should be looked on as excessive, Dr. Jones points out "this distance corresponds to the apparent breadth of a human hair at 10 miles, or of a half-penny at 3,250 miles!"

Determination of the sun's distance by direct observation is accomplished by measurement of an angle called the horizontal parallax; briefly, the amount by which the sun has apparently moved at rising or setting from its true position in the sky, as seen by an observer on earth.

So small is this angle that it equals the diameter of a half-penny seen at 2,000 ft. away. But Astronomers have measured the angle to an accuracy of one part in a thousand.

Even under the best conditions the sun is a difficult object to deal with. Its terrific heat affects the instruments used and thus reduces accuracy. At sunrise or sunset, when the angle of parallax is greatest, difficulties of measurement are increased owing to the depth of atmosphere encountered, and other disturbances.

"If direct observation was the only way of finding out the sun's distance," states the Astronomer-Royal, "it would be a vain hope to expect an accurate answer." Fortunately, he points out, this is not the case, for if the distance of any single object in the solar system can be measured, the distance of the sun can be inferred.

Using Johann Kepler's famous law of 1618 governing the planets' motions as a basis, it is possible to measure accurately the periodic times taken by planets to describe their orbits round the sun, and their relative distances can be inferred. With the solar system drawn to plan, its scale can be fixed as soon as any one distance in it has been determined.

As the planets continue their unending dance round the sun, one or other of them gets near enough to the earth to enable the sun's distance to be measured with reasonable precision.

Dr Spencer Jones describes how advances in astronomy made it possible to use other objects more suitable for observation than the larger planets. Within range of celestial trigonometry came the asteroids, tiny planets circling round the sun.

A scheme for observing three of these—Victoria, Isis and Sappho—carried out in 1888 at the Cape Observatory, resulted in the most accurate determination of the sun's distance before the present figures.

In 1898, Eros, the 433rd asteroid to be discovered, proved of great importance in astronomical measurement. Observations of this tiny planet and surrounding stars formed the basis of Dr. Spencer Jones's 22-years' investigations, and eventually led to the goal for which astronomers had striven so long.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.S.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

*

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 33-34] Monday 29-5-1961 & 5-6-1961 [Price 00-10 NP

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

CENTENARY
OF
MELKOTE SANSKRIT COLLEGE.

Melkote, is one of the beauty spots of Karnataka. And, since the renovation of the temple of Sreeman-Narayana by Saint Ramanujacharya in the 12th Century, it has been one of the consecrated pilgrim centres of India.

Since then, the ministrants to the temple, continued to cultivate Sanskrit learning, and were living lives of plain living and high thinking.

The stream of Sanskrit learning which was flowing for 8 centuries, was impounded in a reservoir in 1853 by the establishment of a Sanskrit College by the name, "Veda Vedanta Bodhini Mahapathasaala", by imperial sannad granted by the then Government of India, with provision for imparting knowledge of Veda, Vedanta, Sahitya, Tarka, Mimamsa and other sciences.

The Mahapathasala is the second earliest Sanskrit institution of high learning established in modern India, and the Muzroi Department of the Government of Mysore has been fostering the institution during all these years.

Dr. Rajendra Prasad, the venerable President of the Republic, learned himself, and lover of learning, graciously visited the Mahapathasaala on 21st Aug. 54, during his stay at Mysore, and made a gift of Rs. 1000, as a token of his appreciation and pleasure!

Successive Chief Ministers of the State, Sri Kadidal Manjappa, S. Nijalingappa, and B. D. Jatti have expressed sympathy in its improvement. Distinguished Indians, like Speaker Sri M. Ananthasayanam Iyengar and Dr. K. S. Krishnan, National Scientist, Dr. Sir C. R. Ramaswamy Iyer, entertain deep interest in the institution.

Thus encouraged, it is proposed to celebrate the Centenary of the great institution adequately. A Centenary Celebration Committee, under the Patronage of the President of the Republic, with prominent lovers of Sanskrit of All-India standing, is being formed, and the kind co-operation of the Central and State Governments, the University Grants Commission and Sanskrit Commission, and the large hearted public benefactors of the land, is hoped for, so that, with a worthy building, a hostel, adequate equipment, and living wage to the Professors, the institution may become a modern Nalanda, correlating the knowledge of the East with the new-light that is illumining the world from the West.

A Centenary is rather a rare thing at the present time. The Banaras Sanskrit College celebrated it a few years ago. The three Universities of Madras, Bombay, and Calcutta celebrated it not long ago, and received grants of Rs. one crore each from the Central Government! Well-wishers of the Melkote Sanskrit College hope that its Centenary will awaken no less warm response from the Government and the public.

In the new set up of renationalised and revitalised India, it behoves us to celebrate the Centenary of this hallowed seat of learning, founded under the highest auspices, no a grand scale, and mark the occasion by endowing a building worthy of the antiquity and greatness of the College, and a substantial endowment for the offer of prizes and scholarships for the increasing numbers of its future scholars.

A sum of Rs. 10 lakhs would adeqately fulfil these objects. Enlightened and philanthrophical donors in the country might take note of the enclosed thoughtful observations of the beloved Prime Minister of the Nation, and come forth with generous offerings for this sacred cause, and earn the choicest blessings of Melkote's and the world's Deity, Sreeman-Narayana, representing God Almighty, the Creator and Protector of the Universe!

Centinary Celebration Committee

SPACE TRAVEL

When man is travelling in space or lands on a new planet he will encounter a host of new impressions: pitch black sky, dead quiet, the confined cabin, the absence of the usual seasons of the year, the rapid changes from day to night on a sputnik, the fantastic landscapes of the moon, Venus and Mars.

There will also be the effects of radiation on the human brain to contend with, and a multitude of other things, big and small.

All this must have some impact on the mental condition of the space traveller.

Some people express the fear that the extraordinary conditions, the multitude of differing and complex impressions might have a harmful effect on the mind.

However, there is nothing to justify such forebodings. We have heard similar things in the past. When the first railways were put into operation their were fears that the rapid change of seene flashing past the window of a train travelling at a speed extraordinary for those days, would have an advers effect on the mentality of our great-grandfathers. There were even demands that high fences be erected on sides of the tracks. We know what those demands and apprehensions were worth.

Since that time a number of facts have shown the extraordinary endurance of a healthy man from the mental point of view. North and South Pole exploration, flight in supersonie aircraft, the trans-Pacific voyage made by Thor Heyerdahl and his friends on the Kon-Tiki, and later the one-man voyage of Alan Bombard across the Atlantic in a tiny boat—these are but a few examples proving the ability of the human mind to assimilate and digest a tremendous volume of powerful, new impressions without becoming deranged.

The cortex of the brain is particularly stable when it is toned up by positive emotions like enthusiasm, patriotism, inspiration, etc.

On the other hand quite another kind of apprehension has been voiced. Physiological experiments based on I. P. Pavlov's teachings have long since determined that for the normal functioning of the nervous system a continuous flow of external stimuli is needed. If a dog's optic, offactory and auditory nerves are severed, the dog falls into a state of feebleness.

In some countries analogous experiments have been made on man in the past few years. Healthy volunteers were placed in light and soundproof chambers and special boxes which ensured immobility were placed on their hands and feet to remove the sensations of motion trom the muscles and joints.

In some other experiments the subjects were placed in baths of liquid whose specific weight was close to that of a human body, which produced an effect similar to that of weightlessness.

Reactions associated with the sense of the weight of one's own body disappeared. Observation showed that a human being placed in such conditions sooner or later passes into a sleep-like state, the time varying according to the individual. In such a state perception of environment becomes distorted and one's very thoughts become deranged.

However, it should be borne in mind that the mental state of the subject of such experiments differs immeasurably from that of a space traveller. A human being in a space rocket, far from being passive and mentally inactive, has on the contrary to be highly active: he has to conduct observations, make recordings, keep watch on the readings of the instruments etc.

It is quite clear that his environment would stimulate in the traveller a keen interest, a consciousness of the scientific value of his work.

The Rationalist

MAHATMA GANDHI

By

Sir RABINDRANATH TAGORE.

After my return to India from some months' touring in the West, I find the whole country convulsed with the expectation of an immediate independence—Gandhiji had promised Swaraj in one year—by the help of some process that was obviously narrow in its scope and external in its observance.

Such an assurance, coming from a great personality, produced a frenzy of hope even in those who were ordinarily sober in their calculation of worldly benefits, and they angrily argued with me that in this particular case it was not a question of logic, but of a spiritual phenomenon that had a mysterious influence and miraculous power of prescience. This had the effect of producing a strong doubt in my mind about Mahatmaji's wisdom in the path he chose for attaining a great end through satisfying an inherent weakness in our character which has been responsible for the age-long futility of our political life.

We who often glorify our tendency to ignore reason, installing in its place blind faith, valuing it as spiritual, are ever paying for its cost with the obscuration of our mind and destiny. I blamed Mahatmaji for exploiting this irrational force of credulity in our people, which might have had a quick result in a superstructure, while sapping the foundation. Thus began my estimate of Mahatmaji as the guide of our nation, and it is fortunate for me that it did not end there.

Gandhiji, like all dynamic personalities, needed a vast medium for the proper and harmonious expression of his creative will. This medium he developed for himself, when he assumed the tremendous responsibility o leading the whole country into freedom through countless social ditches and fences and unlimited dullness of barren politics. This endeavour has enriched and mellowed his personality and revealed what was truly significant in his genius.

I have since learnt to understand him, as I would understand, an artist, not by the theories and fantasies of the creed he may profess, but by that expression in his practice which gives evidence to the uniqueness of his mind in that only true perspective. As I watch him I am amazed at the effectiveness of his humanity.

An ascetic himself, he does not frown on the joys of others, but works for the enlivening of their existence day and night. He exalts poverty in his own life, but no man in India has striven more assiduously than he for the material welfare of his people. A reformer, with the zeal of a revolutionary he imposes severe restraints on the very passions he provokes.

Something of an idolator and also an iconoclast he leaves the old gods in their dusty nitches of sanctity and simply lures the old worship to better and more human purpoc ses.

Preferring his adherence to the caste system, he launches his firmest attack against it where it keeps its strongest guards, and yet he has hardly suffered from popular disapprobation as would have been the case with a lesser man who would have much less power to be effective in his efforts.

He condemns sexual life as inconsistant with the moral progress of man, and has

horror of sex as great as that of the author of The Kreauzer Sonata, but, unlike Tolstoy, he betrays no abhorrence of the sex that tempts his kind.

In fact, his tenderness for woman is one of the noblest and most consistent traits of his character, and he counts among the women of his country some of his best and truest comrades in the great movement he is leading.

He advises his followers to hate evil without hating the evil-doer. It sounds an impossible precept, but he has made it as true as it can be made in his own life.

I had once an occasion to be present at an interview he gave to a certain prominent politician who had been denounced by the official Congress party as a deserter. Any other Congress leader would have assumed a repelling attitude, but Gandhiji was all graciousness and listened to him with patience and sympathy, without once giving him occasion to feel small.

Here, I said to myself, is a truly great man, for he is greater than the party he belongs to, greater even than the creed he professes!

This, then, seems to me to be the significant fact about Gandhiji. Great as he is as a politician, as an organizer, as a leader of men, as a moral reformer, he is greater than all these as a man, because none of these aspects and activities limits his humanity. They are rather inspired and sustained by it. Though an incorrigible idealist and given to referring all conduct to certain pet formulae of his own, he is essentially a lover of men and not of mere ideas; which makes him so cautious and conservative in his revolutionary schemes. If he proposes an experiment for society, he must first subject himself to its ordeal; if he calls for a sacrifice, he must first pay its price himself.

"While many Socialists wait for all to be deprived of their privileges before they would part with theirs, this man first renounces before he ventures to make any claims on the renunciation of others.

There are patriots in India, as indeed among all peoples, who have sacrificed for their country as much as Gandhiji has done, and some who have had to suffer much worse penalties than he has ever had to endure; even as in the religious sphere there are ascetics in this country, compared to the rigours of whose practices Gandhiji's life is one of comparative ease.

But these patriots are mere patriots and nothing more; and these ascetics are mere spiritual athletes, limited as men by their very virtues, while this man seems greater than his virtues, great as they are.

Perhaps none of the reforms with which his name is associated was originally his in conception. They have almost all been proposed and preached by his predecessors or contemporaries. Long before the congress adopted them, I had myself preached and written about the necessity of a constructive programme of rural reconstruction in India; of handicrafts as an essential element in the education of our children; of the absolute necessity of ridding Hinduism of the nightmare of untouchability. Nevertheless, it remains true, that they have never had the energizing power in them as when he took them up; for now they are quickened by the great life-force of the complete man who is absolutely one with his ideas, whose visions perfectly blend with his whole being.

His emphasis on the truth and purity of the means, from which he has evolved his creed of non-violence, is but another aspect of his deep and insistent humanity, for it insists that men in their fight for their claims must only so assert their rights, whether as individuals or as groups, as

never to violate their fundamental obligation to humanity, which is to respect life. To say that, because existing rights and previleges of certain classes were originally won and are still maintained by violence, they can only be destroyed by violence, is to create an unending circle of viciousness; for there will always be men with some grievance, fancied or real, against the prevalling order of society, who will claim the same immunity from moral obligation and the right to wade to their goal through slaughter. Somewhere the circle has to be broken, and Gandhiji wants his country to win the glory of first breaking it.

Perhaps he will not succeed. Perhaps he will fail as the Buddha failed and as Christ failed to wean men from their iniquities, but he will always be remembered as one who made his life a lesson for all ages to come.

RABINDRANATH TAGORE.

AIR-LINE CRASHES

Air-liner crashes claimed the lives of 850 passengers last year—280 more than in 1959—and the number of fatal accidents on world airlines jumped from 27 to 53, it was announced.

The International Civil Aviation Organisation stressed in reporting the figures that the actual rate of increase was slight—from 0·95 deaths per 100 million passenger miles to 1.25.

The increase did not mean that long-term downward trend of accident rates had changed, as 1959 was probably "an exceptionally good year," the report said.

"The new turbo-jet airliners achieved an extremely good safety record in 1960", ICAO added, but "turbo-prop aircraft had a somewhat less satisfactory record, giving them an accident rate somewhat similar to piston-engined aircraft."

The report said airline traffic tripled in the 1960's. Within the last three years traffic over the North Atlantic had nearly doubled and streamships now carried only a third of all travellers across the ocean.

AT 98

Plunging into authorship at the age of 98, Mrs. Kathleen Haldane is looking forward to seeing her book of memoirs soon.

Mrs Haldane, is mother of Professor J. B. S. Haldane, the scientist, and of Naomi Mitchison, the writer.

She began writing at 90. Her articles were published in several newspapers. And she has kept steadily at it; writing mainly memoirs of her early life.

Mrs. Haldane recalls how, when she was five, she curtsied to Kaiser Wilhelm I as he strolled with Bismarck at Ems, receiving a kiss in return She and her family were in Paris at the outbreak of the Franco-Prussian war.

"I was the eldest child in my family, older than all my couzins," she said. "I had no one to play with and so I became more interested in politics. My mother used to say to me: "You mustn't cry if your political favourites don't win at the polls'."

Mrs. Mitchison was with her mother. She produced a proof copy of Mrs. Haldane's book, "Friends and Kindred," to counter an accusation from her mother that she had "cut out the bit about the election."

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol: I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V·P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 35] Monday 12-6-1961 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

Edited by G. R. JOSYER, M.A. F.R.E.S. W.R.G.L.

RS 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised [illegible]

[illegible]

45/-

President Ho Chi Minh's Poems:

We publish below the translation of five poems by President Ho Chi Minh of North Viet Nam. The first three are extracts from "Prison Diary," a collection of 114 poems composed by the President during his imprisonment in the Chiang Kai-shek jails in Kwang Si (autumn 1942-autumn 1943). The last two were composed during the Resistance (1945-1954).

DEPARTURE IN THE NIGHT

The cock has just crowed, it is still dark,
With an escort of stars, slowly the moon
Rises to the summit of the autumn mountains.
He who is journeying afar is on the road betimes
In icy gusts, the wind lashes his face.

II

The white of the East has just turned to red,
The shadows of night are finally swept away,
The warmth is spreading in the boundless universe
And in the traveller awakens the poet.

* * *

SLEEPLESS NIGHTS

Through interminable nights when sleep escapes me
In prison I have written more than a hundred poems,
I lay down my brush after each quatrain,
To examine the free sky through the bars.

* * *

THE VISIT OF A CHAIN COMPANION'S WIFE

The husband is behind
And the wife in front of the bars.
They are there so near,
But a world divides them.
Their frantic eyes
Convey to one another what they cannot say.
Their eyes which tears veil
Before a word is spoken,
Who seeing them cannot feel moved?

* *

AUTUMN

The moon comes in through the window and asks for a poem.
I cannot yet compose it, absorbed in military matters.
From up in the mirador, on the mountain, the sound of a bell
disturbs the autumn dream,
It is the news of victory, sent from the interzone.

* * *

MOONLIGHT

Tonight the moon is quite full, quite round,
In the river, the new water joins the Spring sky,
In the middle of the current we discussed military matters,
On our midnight return, the boat is flooded with moonlight.

A Correspondent writes:—

"BHARATASYA NAGARIKO BHAVET"

Evidently a Sanskrit sentence, the above quotation from the constitution of India was cited by Justice Shanti Swaroop Dhavan of the Allahabad High Court to uphold the rights of a poor house-owner with 14 children against invasion by the caprice of cabinet ministers. About the same time the Benares Hindu University presented the Prime Minister with a citation in Sanskrit on the occasion of conferring on him an honorary degree. At another University, I think it was Poona, it was resolved to have the Convocation Address in future in Sanskrit.

From the early days of revival of Sanskrit Studies by Dr. Julius Jolly and Sir William Jones, the first Chief Justice of India, and through the years of its resuscitation under Max Muller and Annie Besant, Bandarkar and Bhagwandas down to the founding of the Arya Samaj and the Khangri Gurukal of Swami Shraddhananda, the only common bond between the diverse provinces of India different in race and colour, in speech and dress and in food habits has been Sanskrit, in which in every part of India prayers were offered, hymns sung, benedictions conferred and even debates conducted with consummate skill and precision.

Even in the ancient days, it was conceded that this subcontinent called Bharata Varsha or Bharata Khanda comprised fifty-six Desas and about two or three of these spoke a different tongue. Thus Poet Subrahmanya Bharati claims Mother India speaks eighteen languages. But Adi Sankara, born in Kaladi in Malabar (Kerala) wrote all his books in Sanskrit and it spread throughout the length and breadth of India from Kashmir to Kanyakumari, from Kathiawar to Kamarup, and more Indians owe allegiance to his thought and word than to any author of any of the eighteen "National" languages which are "alive" as against the "dead" Sanskrit, whether they be Punjabis, Gujaratis, Maharattas, Dravidians or Bengalis.

The same can be said of every one of the great Acharyas, Sri Madhwa and Sri Ramanuja, of Sri Vedanta Desika, and of the numerous authorities on Astrology (Varaha Mihira), Medicine (Susruta), Law (Medhatithi), Mathematics (Leelavathi), Drama (Kalidasa and Bilhana), Sculpture (Manasara), Music and dancing (Venkatamakhi), and Politics (Chanakya). Each of these authors was born and bred up in a different "linguistic" Desa where they spoke or often read the local dialect. They could have written in their own mother-tongue. But then they could not have achieved all-India fame nor could they have been understood by other language groups. It is noteworthy that Madhwa was a Kannadiga, Ramanuja an Andhra, Vedanta Desika a Tamilian, Medhatithi a Maharatta, Chanakya a Bihari and Susruta a Bengalee.

In ancient India the mark of civilisation and citizenship (Nagarikata) was a knowledge if not mastery of Sanskrit. Lo, if an author in Karachi wrote his book in Sanskrit (Bhurtruhari Sataka Traya) every reader in each of the 55 other Desas could read and assimilate it and expound it in his Deseeya Bhasha to people around him. If Shankara were living today and wrote his works in Malayalam, he will be read and understood by barely one million readers. He would need fifteen translators to get his books rendered in all the languages recognised by the Constitution, a proposition the cost of which few publishers could bear and none would risk.

The best means of emotional integration which can span over the barriers of language

(*Continued on page 6*)

The Rationalist

HINDU SUPERIORITY

PHILOSOPHY

(Continued from Previous issue.)

NYAYA

Principal B. Seal says: "The Hindu anuman (inference) it will be seen anticipates J. S. Mill's analysis of the syllogism as a material inference, but is more comprehensive; for, the Hindu Udaharana, the third or general proposition with an example, combines and harmonises Mill's view of the major premise as a brief memorandum of like instances already observed, fortified by a recommendation to extend its application to unobserved cases, with the Aristotelian view of it as a universal proposition which is the formal ground of inference."[1]

Dr. Seal discussing the Hindu logical methods of ascertaining causality says: "This Panchakarni, the joint method of Difference, has some advantages over J. S. Mill's method of Difference, or what is identical therewith, the earlier Buddhist Method; and the form of the canon bringing out in prominent relief the unconditionality and the immediateness of the antecedence is as superior from a theoretical point of view to J. S. Mill's canon, and is much more consonant than the latter to the practice of every experimenter, as the Hindu analysis of Anuman as a Formal Material Deductive Inductive Inference is more comprehensive and more scientific than Aristotle's or Mill's analysis of the syllogism (or mediate Inference)."[2]

Evidently the difference between the Hindu and the Greek syllogism (for the Europeans have no syllogism of their own)', is due to the difference of aim of the reasoning of the two nations. The Greek wanted to prove his contention, but the Hindu, being more practical and thorough, wanted to convince his adversary.

SANKHYA

This remarkable system of philosophy was founded by Kapila, and is the oldest in the world. It teaches that there are twenty-four elements, and that the twenty-fifth, if it can be so-called, is Purusha or atma (soul). The primary cause of the world is Prakriti, one of the twenty-four. Of itself, Prakriti is non-active, is, in fact, neither produced nor productive, but it becomes active by coming in contact with the Purusha.

The author holds that there are innumerable souls in the world, which fact constitutes one of its chief differences from the Vedanta. Sankhya says nothing of God, and on this account, some regard it as a system of scientific atheism: but that the system is theistic is proved by the fact that such a decided theist as Patanjali

1. Ray's History of Hindu Chemistry, Vol. II, p. 234.

1. History of Hindu Chemistry. Vol. II, pp. 242, 243.

2. "There are only two nations in the whole history of the world who have conceived independently, and without any suggestion from others, the two sciences of Logic and Grammar, the Hindus and the Greeks."—Max Muller's Ancient Sanskrit Literature, p. 158. Considering that the Greek philosophers derived their philosophy from India, there may be a doubt regarding the Greek originality.

"It is interesting to note that the Indian mind independently arrived at an exposition of the syllogism as the form of deductive reasoning." Macdonell's Sanskrit Literature, p. 404.

vindicates its character, and indeed supplements it by his own system, Yoga. Sankhya differs from Nyaya chiefly on the following two points: (1) According to Nyaya, Purusha is the agent, and he again is the legitimate party to enjoy the result of action(Karma). Sankhya,on the other hand, teaches that in its own nature Purusha has neither happiness nor misery. It has nothing to do with Karma and its results, but by coming into contact with Prakriti it takes upon itself the good or the bad results of Karma. This is our ignorance. Knowledge would make us shun good or bad results. We will then be happy. The second point is this: Sankhya teaches that there cannot be anything which has not existed before. We cannot make a body round unless roundness already exists in it. It may not be seen, but still there it is. Nyaya holds the opposite theory.

"Sankhya doctrine," says Mrs. Manning, "is a very great effort at unravelling the deep mysteries of our existence. On the one side it exhibits the worthlessness of the perishable universe including man with all his powers and qualities. On the other side it places the imperishable soul. The perishable portion of this division is fully and firmly dealt with, and has excited the admiration and interest of such men as Wilson, Ballantyne and others. But concerning the soul or the imperishable portion of his subject, one feels that the author is reserved, or that he has more thoughts than he chooses to express." [1]

The word Sankhya (sam=together and khya=reasoning) indicates that the system is based on synthetic reasoning.

Sir W. Hunter says: "The various theories of creation, arrangements and development were each elaborated, and the views of the modern physiologists at the present day are a return with new light to the evolution theory of Kapila, whose Sankhya system is the oldest of the Darsanas." [2]

"Sankhya," says Prof. Macdonell, 'for the first time in the history of the world, asserted the complete independence of the human mind, and attempted to solve its problems by the aid of reason." [3]

YOGA

Without a knowledge of Yoga one cannot reach the real depths of human nature, and can never fathom the hidden mysteries and the realities of the heart, nor know the nature of the soul and of God. True metaphysics is impossible without Yoga, and so is mental philosophy. Patanjali divides his work into four chapters. The first chapter, after discussing the nature of the soul and of Yoga, enumerates eight means or stages in the process by which Yoga can be accomplished. They are as under:—

1. Yama (forbearance).
   1. Not doing injury to living beings.
   2. Veracity.
   3. Avoidance of theft.
   4. Chastity.
   5. Non-acceptance of gifts.

   (Universal duty).
2. Niyama (religious observance).
   1. External and internal purity.
   2. Cheerfulness or contentment.
   3. Austerity.
   4. Chanting Vedic hymns.
   5. Devoted reliance on God.

(To be continued)

1. Manning's Ancient and Mediæval India, Vol. I. p. 153.

1. Indian Gazeteer,' 'India," p. 214.
2. Macdonell's Sanskrit Literature, p. 386
3. "Al-Baruni translated Sankhya and Yoga into Arabic in the reign of Khalif Al Mammum" —Max Muller's Science of Language, p. 165.

(*Continued from page* 3.)

and frontiers of religion, caste and state in the India of today would be Sanskrit, and every attempt to make Sanskrit the vehicle of thought and communication from one end of India to the other will be a mighty link forged in the chain of unifying the diverse races who go to make the 400 million of the people of India which is Bharat. Sanskrit is not only the "Language of Culture", it is the "Voice of Unity", which stirs up an involuntary response in every human heart in every State in India. It is time we enthroned it as the State Language to make us all united citizens of India, (Bharatasya Nagarikaha) and cease to be of this or that dialect, and to that end start conversing in Sanskrit. A. T. K.

It's not necessary to take a person's advice to make him feel good—all you have to do is ask it.

* * *

If there is any sin more deadly than envy, it is being pleased at being envied.

* * *

Genius is the infinite capacity not only for taking pains but for giving them.

* * *

I am a believer in punctuality, though it makes me very lonely.

* * *

There is no dignity quite so impressive, and no independence quite so important, as living within your means.

* * *

The essence of courage is not that your heart should not quake, but that nobody else should know that it does.

Lord, when we are wrong, make us willing to change. And when we are right, make us easy to live with.

STATISTICS

In life on the Mississippi, **Mark Twain** showed us what nonsensical conclusions can be reached with "statistics" if you combine them with imagination.

"In 176 years the Lower Mississippi has shortened itself 242 miles. This is an average of a trifle over one mile and a third per year. Therefore anyone can see that 742 years from now the Lower Mississippi will be only a mile and three quarters long."

Another example of illegitimate deductions from statistics: The population of the United States from 1800 to 1860 doubled every 20 years If you ride this statistical curve far enough, it will show that by 1940 the population would reach 503 million. (Actual figure, a mere 181 million)

By statistics a recruiting sergeant might convince you that the death-rate in the army in wartime is far less than the death-rate in any big city during the same period. What the sergeant neglects to mention is that the city death-rate includes the sick, the old and infants, while the army death-rate is based on healthy young men between 18 and 35 !

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಶಿಕ್ಷದೇವರಾಜವಿನ್ನಪಂ" ವಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0,

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS F.R.E.S F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London W.C I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR Ahmadabad I.

Please send "Shringara Prakasha," 3 copies

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS BOMBAY

Kindly send 1 copy of "Shringara Prakasha" by V P P

Price Rs. 25.

CORONATION PRESS, MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 36] Monday 19-6-1961 [PRICE 00-10 NP

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition.

An asset to all Libraries 45/-

"RATIONALIST"

The silly slogan "University Autonomy" has resulted in sickening the people of the State with a spate of irresponsibility, casteism, and callous "slaughter of innocents", ruining the lives of thousands of young men and women. The following is a sample bit:

To

Professor, N. A. Nikam, M.A,
Vice-Chancellor, Mysore University,
Mysore.

Dear Sir,

The Rationalist was being given the Examination Results Sheets for publication since 20 years. Not getting it this time, on enquiry I was informed by the Controller that results sheets are issued only to dailies.

The decision could be justified if the dailies published results in the day's issue, and the weekly did not. But actually the dailies do not print the results, but post them in front of their buildings. The weekly also publishes in the same way.

Thus since both serve the same purpose, the distinction is illogical. A university with a Professor of Philosophy as Vice-Chancellor should not ignore Logic?

It also amounts to unjust discrimination, and is therefore against the Constitution

Therefore, since the dailies in Mysore City and the "Rationalist" serve the same purpose, and it is in public interest to give as wide publicity as possible, may I request you to kindly order the issue of results sheets to the Rationalist, not as a favour to me, but in public interest which it is the duty of both of us to serve?

As the "Rationalist" may not be known to you, I enclose the testimony of the Chancellor concerning it.

I remain Yours Sincerely,
G. R. JOSYER,
Editor.

The Palace,
Mysore.

"My Dear Mr. Josyer,

It has indeed given me much pleasure to know that your paper, the "Rationalist" Weekly, has completed its twelve years of glorious service in the cause of the revival of oriental learning and critical discussions of matters of topical interest. And now it has entered its 13th Birthday.

The invaluable services the "Rationalist" has been rendering for these twelve years, with always a new and fresh approach to problems, giving new angles, and suggestive of new thoughts, has certainly made it one of the most heartening weeklies to read. Above all what has been written in your columns in the cause of the Sanskrit language—that vast store-house of great and noble thoughts, ideas, and ideals—have already blazed a new trail for others to follow. It is indeed a matter of pride and privilege for all who love our Sanathana Dharma, to own that the "Rationalist" stands for being fearless in its advocacy of justice and truth, in happening to be instrumental in the founding of the "international Academy of Sanskrit Research", and, lately of helping in the discovery of the ancient manuscript on "Vaimanika Sastra", in Devanagari script, ascribed to Maharshi Bharadwaja. Surely these are outstanding achievements!

May the "Rationalist" thus be the torch-bearer of all that is best in its further chapter of memorable history, may the "Rationalist" grow from strength to strength and be the harbinger of the renaissance of Indian culture, and may your able and scholarly guidance be vouchsafed to it for long, is my fervent desire and prayerful wish!

With all good wishes and kind regards,

Yours Sincerely,
JAYACHAMARAJA WADAYAR."

SIX RULES

A study of Quaker meetings discloses six rules which help members to reach unanimous agreement—besides their well-known device for cooling tempers by a period of silent meditation. Here they are:

1. Members are taught to expect the right solution to come out of the discussion, a solution which perhaps nobody had thought of before.

2. They learn to listen with great concentration; the other man, they feel, has something important to contribute. This in turn tends to sharpen the other man's contribution.

3. Nobody comes to the meeting with a prepared agenda to put over. Decision is always made by the full democratic process.

4. All members participate in discussion, and thus pool the knowledge of the group. Often a group decision is wiser than any individual decision, for there is a bigger reservoir of experience to draw from.

5. They use the "deep freeze" technique, of postponing a decision, if the Clerk does not feel the famous "sense of the meeting."

6. They continually search for facts in preference to opinions, especially emotional opinions. Some years ago the burial ground of a meeting house was filled up. Where, the meeting inquired, would the rest of the congregation be interred when their time came? Some proposed to enlarge the burial area by cutting down the playground of the Quaker school. Deep feelings were aroused —school and children versus a last resting place. As emotions flared, the Clerk kept putting the question over. At last, after six months, the group reached a unanimous decision. A technical study showed how the burial area could be expanded without consructing the playground. Engineering rather than argument decided the matter.

These are some of the methods the Quakers use to reach unanimity. In their insistence on facts they anticipated both Captain Saunders and the corporation board of directors. If the reader objects that many questions cannot be settled by unanimous agreement, I hasten to agree. Most of us, too, are not as patient as the Quakers. But they have shown that it can be done, and that there is nothing here which conflicts with fundamental human nature. Many a family discussion that might flare into heated argument and misunderstanding could be more happily handled by the Quaker method.

A wise man once said that if all the main facts could be laid on the table, few disputes would even arise. This presupposes accurate reporting and the patience to accumulate the facts, as well as reasonable men to weigh them. If we want a rousing fight, that is one thing. But if we want to reach agreement, here is a broad road in the right direction.

X.

* * *

Bishop Fulton Sheen's explanation of why he always speaks without notes: "An old Irish lady, watching a bishop read his sermon, once asked, "'If he can't remember it, how does he expect us to?'"

* * *

A small item in the Henry Ford archives reveals something of the industrialist's philosophy. It is a little card he had saved on which were printed the words: "Help the Other Fellow." Underneath, Ford had written in: "To help himself!"

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,

"Rationalist", Mysore.

The Rationalist

HINDU SUPERIORITY

PHILOSOPHY

(Continued from Previous issue.)

NYAYA

3. Asana (postures).
   There are 100 different postures of the body.
4. Praanaayaama (regulation of the breath).
   1. Inhalation.
   2. Exhalation.
   3. Suspension (Khumbhaka).
5. Pratyaahaara (restraint of the senses).
6. Dhaarana (studying of the mind).
7. Dhyaana (contemplation).
8. Samaadhi (transportation of mind or unconsciousness).

After giving the above-mentioned subdivisions the author describes the nature of Samaadhi and its two divisions. The second chapter describes in detail the ways and means to perform Samaadhi. The third chapter describes the powers developed in a Yogi when he has reached the last stage of Yoga. Samaadhi on different objects imparts different powers to the Yogi. Samaadhi on the moon gives one particular power, on Jupiter another, and so on. The fourth chapter treats of Moksha. Patanjali declares that when a man becomes an adept of Samaadhi he gains a knowledge of the past and the future, a knowledge of the sounds of animals, of the thoughts of others, of the time of his own death, etc.

It would be difficult to conceive all this but for the unimpeachable testimony of European scholars and officers. In an instance recorded by Pro. Wilson [1] a Brahman appeared to sit in the air wholly unsupported, and to remain so sitting on one occasion for twelve minutes and on another for forty minutes!

Colonel Olcott records an account of a yogi described to him by Dr. Rajendralal Mitra: "It is not known when this yogi went into Samaadhi, but his body was found about 45 years ago quite lifeless. All manner of tortures were used to bring him back to consciousness, but all to no purpose. He was then touched by the hand of a female, and he instantly came back to his senses!" [2]

Dr. McGregor says in his "History of the Sikhs": "A novel scene occurred at one of those garden houses in 1837. A fakir who arrived at Lahore engaged to bury himself for any length of time shut up in a box, without either food or drink! Ranjit disbelieved his assertions, and determined to put them to proof; for this purpose the man was shut up in a wooden box, which was placed in a small apartment below the level of the ground. There was a folding door to the box which was secured by a lock and key. Surrounding this apartment there was the garden house, the door of which was likewise locked; and outside of this a high wall having the door built up with bricks and mud. Outside the whole there was placed a line of sentries, so that no one could approach the building. The strictest watch was kept for the space of forty days and forty nights, at the expiration of which period the Maharaja, attended by his grandson

1. Essays on the Religion of the Hindus, Vol. I, p. 209. See descripton of the yogis given by Onisicritus, a follower of Alexander. Also the account of Calanus.

2. Col. Olcott's lecture on "Theosophy, the scientific basis of religion," p. 18.

and several of his Sirdars, as well as General Ventum, Captain Wade, and myself, proceeded to disinter the fakir." After describing the condition of the fakir after disinterment, in a few words, the author says: "When the fakir was able to converse, the completion of the feat was announced by the discharge of guns and other demonstrations of joy; while a rich chain of gold was placed round his neck by Ranjit himself."

"Another gentleman of unimpeachable veracity describes the wonderful feat of a lama who became his guest in September 1887 at Darjeeling. After describing his postures, etc., the eye-witness proceeds: "Suddenly he, still retaining his sitting posture, rose perpendicularly in the air to the height of, I should say, two cubits (one yard), and then floated without a tremor or motion of a single muscle, like a cork in still water." The above are two out of numberless similar cases. In India not only these things but feats of a far more extraordinary nature are so common that they fail to evoke surprise at all." [1]

Fryer was quite astonished to see yogis who fixed their eyes towards the sun without losing their sight.

The Yoga Philosophy is peculiar to the Hindus, and no trace of it is found in any other nation, ancient or modern. It was the fruit of the highest intellectual and spiritual development. The existence of this system is another proof of the intellectual superiority of the ancient Hindus over all other peoples.

MIMAAMSA

Mimaamsa is the collective name of two of the six divisions of the Hindu Philosophy. They are the Purva and the Uttara Mimaamsa. The terms Uttara and Purva, meaning latter and former, do not apply to the relative ages of the Mimaamsa, but to the sacred books which are indicated by them. Purva Mimaamsa treats of Hindu ritual and Karmakanda as promulgated in the Brahmanas, whilst the Uttara Mimamsa treats of the nature of God and of the soul as taught in the Upanishads. And the two Mimaamsas are so-called because the Upanishads were composed later than the Brahmanas.

The Purva Mimaamsa gives in full detail the rituals we have to perform. The Yagnyas, Agnihotras, gifts, etc., are all treated elaborately and minutely. The author, the venerable Jaimini, after discussing the nature of the dharma and adharma, says that dharma consists in following the teachings of the Vedas. Dharma is essentially necessary to gain happiness.

The Uttara Mimaamsa is the work of the celebrated Vyasa, and is one of the most important of the six Darsanas. The school of philosophy of which the Uttara Mimaamsa is the best exposition is called Vedanta. The word Vedanta means "the end or the ultimate aim of the Vedas," and the Vedanta system discusses the nature of the Brahma and the soul The Uttara Mimaamsa is one of the grandest feats of the grand Hindu genius. The Brahmasutra of Vyasa begins with a refutation of atheism and a vindication of theism. It then lays down that the only way to salvation or mukti is Atmagnyaana, or a true knowledge of the soul.

(To be continued)

1. See also "The Court and Camp of Ranjit Singh."

SNORES

What sort of snorer are you? According to Dr. Takenosuke Ikematsu, Japanese snore collector, your snore could be one of four types: the "burring type," the "howling type," the "machine-gun type" or the "motor-cycle type."

Dr. Ikematsu, an ear, nose and throat specialist at the Noad Hospital, Chiba, in South Japan, has been studying snores for nine years.

He took it up because of the tragedy of a young girl whose husband divorced her after one day of marriage because she snored.

Dr. Ikematsu operated on her and cured the snore.

To help him with his research, he makes use of a tape-recorder and a special "beds de approach."

His "bedside approach" is this: he puts pillows on the floor and, creeping up on the unsuspecting snorer, places the microphone of his tape-recorder alongside his head.

"Unless we invade the sleeper's privacy gently," he explains, "we cannot capture the snore. For instance, greatest care should be given to opening the door and then with the footsteps."

Most of Dr. Ikematsu's research has been done in hospitals and prison wards, after getting permission from the appropriate authorities. But he has also gone in for a little private enterprise.

Once, at a Japanese hotel, hearing a very loud and peculiar snore coming from a bedroom, he could not resist the temptation of investigating it.

"Imagine my surprise," he adds "on finding that it was a duet!"

Dr. Ikematsu explains snoring thus: "If the mucous membrane which builds the wall of the respiratory tract is loose, it vibrates and creates the noise."

After nine years of study, he says that he can tell whether snores are coming from men, women or children. "I can even tell in what posture they are lying," he adds.

Women are more prone to the "howling" type of snore, while male snores, he says, are more often of the burring type, the machinegun type or the motor-cycle type.

Snoring knows no national boundaries. The Japanese "snore collector" admits that after a trip abroad in pursuit of his studies, he was unable to tell the difference between Japanese snores and the snores of other nations!

Dr. Ikematsu believes that there is a relationship between snoring and poor health. This is particularly true of people who have the staccato type of snores. He believes that this type of person has a limited life span.

"They have something wrong with the respiratory tract which should be remedied," he explains. "They are losing quite an amount of energy which should be recovered during sleep."

According to Dr. Ikematsu, a loud snore can vary between 55 and 60 phon, "although for short periods the snoring can become as loud as 110 phon."

How loud is 110 phon? "Just imagine yourself standing five yards away from a motor cycle whose engine is turning over at full blast, and then you will know how loud 110 phon is," the doctor says.

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—4—0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &c.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed 7-11-57

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London W C I

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

istered No. BG. 287.

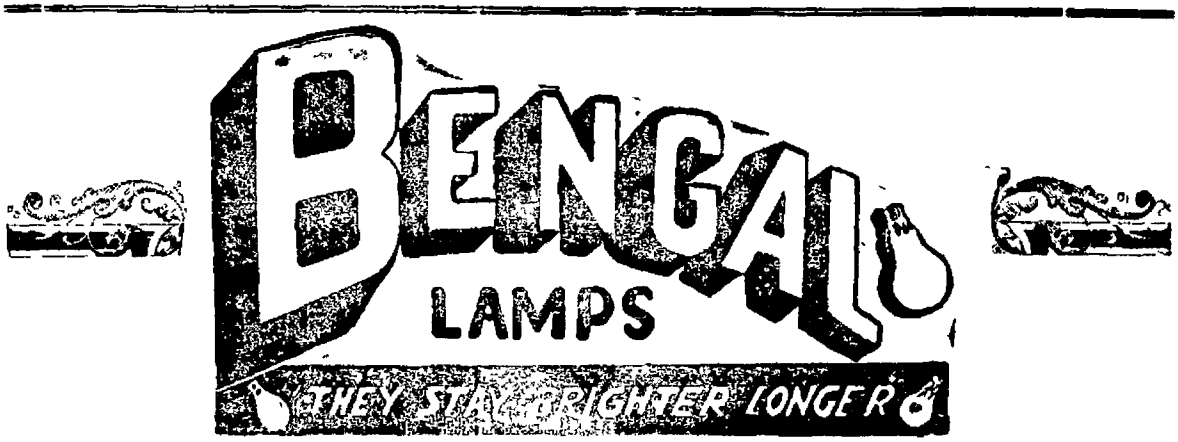
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 37] Monday 26-6-1961 [Price 00-10 NP



RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY— G. E. JOSYER, M.A., F.R.E.S. M.R.S.L

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

FROM BRAZIL

The "Clima Astral", magazine of Brazil, South Ameria, refers to the International Academy of Sanskrit Research, Mysore.

Portia in Shakespeare's "Merchant of Venice" says,

"That light we see is burning in my hall,
How far that little candle throws his beams!
So shines a good deed in a naughty world."

A "Academia para pesquisas em Sanskrito", situada em Mysore (India), esta publicando um manuscrito sobre Aviacao, escrito em tempos pre-historicos (de uma cultura desaparecida), em sanscrito de em certo Maharshi Bharadwaja.

A publicacao e bi-lingual: de um lado o texto em ingles, do outro lado em sanskrito, nas quais ha um trecho composto da seguinte maneira:

"Neste livro esta descrito, em 8 capitulos interessantissimos a arte de construir diversos avioes para passear no espaco de modo confortavel es em perigos, para o beneficio da humanidade e para a uniao do Universo.

Trata-se de um aparelho, que se movimenta como uma ave na terra, na agua ou no ar, denominado "Vimana".

E esta aparelho que voa de um lugar a outra, de uma terra a outra, que os cientistas da aviacao chamam de "Vimana".

DISCOS VOADORES NOS TEMPOS PRE-HISTORICOS

I. V JACOBI (DIE ANDERE WELT)

O sumario dos capitulos e:

1. O segredo de construir aparelhos inquebraveis, inqueimaveis e indestrutiveis.
2. O segredo de tornar os aparelhos invisiveis.
3. O segredo de tornar os aparelhos invisiveis.
4. O segredo de fazer fotografias do interior dos aparelhos inimigos.
5. O segredo de ouvir as conversas e outros ruidos dos aparelhos inimigos.
6. O segredo de avariguar a direcao dos avioes inimigos.
7. O segredo e tornar inconscientes as pessoas nos aparelhos inimigos.
8. O segredo de destruir os aparelhos inimigos.

Alguns detalhes: "Como o nosso corpo e perfeito em todos os seus menores detalhes, podendo assim efetuar todas as coisas, assim um aviao tem que ser perfeito em todos os seus componentes para dar efeito. Ele precisa ter 31 partes, comecando com a lente fotografica embaixo do aparelho.

O pilato tem de ser vestido conforme as estacoes, com roupas deferentes, como prescreve Agnimitra.

Os pilatos tem de receber 3 alimentacoes diferentes, conforme as estacoes, prescritas no Kalpa Shastra.

Esta dieta neutraliza os 25 venenos que aparecem durante o ano. A alimentacao se compoe de 5 especies; cereais cozidos, um caldo pastoso tirado da aveia, um mingau, pao e um extrato especial. Sao todos saudaveis e nutritivos.

Conforme diz Shownaka, existem 16 metais proprios para a aviacao e capaz de absorverem calor e luz.

Os grandes sabios disseram que sao os melhores para a construcao de avioes".

O manuscrito completo contem detalhes valiosissimos para a construcao tambem de avioes modernos.

G. R. Josyer M.A., F.R.S., director da Academia Internacional para pesquisas em Sanscrito, Mysore (India).

"MODERN"

Some "modern" discoveries would look old to certain ancient Greek scientists and philosophers who made these observations over two thousand years ago:

Hipparchus reckoned the solar year as 365¼ days minus 4 minutes and 48 seconds —an error of only 6 minutes. He worked out the lunar month as 29 days, 12 hours, 44 minutes and 3⅓ seconds—less than one second wrong! He estimated the distance to the moon as 250,000 miles, an error of less than five per cent.

Eratosthenes, with only the most primitive instruments, worked out the circumference of the earth at 24,662 miles and the diameter at 7,850. The correct figures are 24,902 and 7,926.

Leucippus believed that everything was composed of atoms, infinite in number, indestructible, always in motion, and between them empty space.

Democritus claimed that no matter was ever destroyed but merely changed its form. He also said that there was an uncountable number of worlds in the universe, many new ones constantly being born, many old ones dying. Some had no sun or moon, some had several. And he also asserted that life developed out of the primeval slime.

* * *

But if you don't take the old and pretend it is new, how could you become a "Bharataratna" or "Padmasri," whatever that may mean?

SPEECH AND MEANING

Two Russian Party members met on a railway station platform in Kiev. One said to the other, "Where you going, comrade?"

"I am going to Moscow," replied the other.

The first fellow thought to himself: "He tells me he is going to Moscow. Therefore, he wants me to think he is going to Leningrad. Therefore, he really is going to Moscow, the lying so-and-so."

HOME-WORK

One evening when I answered the phone, the father of a teenage boy asked anxiously for his son. "He isn't here," I said, and suggested some other places he might try.

"Well, if you see him," the father continued, "send him straight home. I need some help with his homework." X.

* * *

My brother and his wife and two daughters, aged nine and five, attended the dedication of the new local school recently. In the course of touring the classrooms they came to the older girl's room where, along with other parents, they inspected the child's homework, corrected and marked, exhibited in a neat folder on her desk. The five-year-old stayed to linger over her sister's work while the group moved to the other end of the room, then called out, loud and clear, "Daddy, here's the one you did!" Y.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

DREAM WORLD

There have been many theories about the enigmatic world of dreams, and scientists have actually admitted that until very recently, they were unable to unravel many of the mysteries of dreaming.

However, with the aid of a new electronic device that has just been constructed, they have been able to probe deeper into the dream-world, and have reached some definite conclusion for the first time.

They have discovered, for instance, that everyone dreams every night—whether they have any recollection of doing so or not. Furthermore, although it was formerly believed that dreams only lasted a matter of seconds, this new device has now proved that most people enter the dream world on an average of about two hours every night!

These conclusions have been reached by a team of American scientists led by Dr. Nathaniel Kleitman, of Chicago University, who has spent the past 20 years trying to probe the mysteries of dreams.

Using this latest electronic machine, he discovered that it was possible to measure the duration of a sleeper's dream by the flickering of the eyes, flickering which the machine registers on a chart, together with brain-wave patterns.

This eye-flickering takes place when the sleeper "watches" what occurs in the dream. It was discovered that the flickering always became more pronounced when the dreamer took an active part in the dream, and furthermore, the direction in which the eyes twitched gave the scientists added information about the content of the dream. For example, it was found that when the eyes twitched in an upward and downward movement, the sleeper reported dreaming about objects which moved vertically. When the eyes remained almost stationary, the dreamers recollected dreaming about distant objects and situations.

When research with the aid of this machine first began, the results were verified when the scientists woke sleepers whose eyes had been twitching. All said they knew they had been dreaming, but many admitted that they had no clear recollection of the content of their dream.

Sleepers whose eyes registered no flickers when they were wakened said they had not been dreaming. These statements also proved to the scientists that most people do not remember their dreams unless they have occurred only a few seconds before waking.

Very few people are able to remember the details of a dream which has taken place 10 or more minutes before they awake.

The machine also gave the researchers the added information that dream patterns vary enormously, but they were able to deduce that the most usual pattern among sound, healthy sleepers runs thus: after about one hour's sleep, the first dream period occurs and lasts for about 10 minutes. From then on, at about 90-minutes intervals, dreams occur which last up to about half-an-hour each. This makes a total of roughly two hours dreaming time in a seven-hour sleep.

Dr. Kleitman also discovered that dream sequences and events take place at the same speed as they do in real life, or the "awake" world. It was previously believed that dream action took place far more quickly than was possible to be carried out in actual fact, but after having interviewed hundreds of [illegible]

who recounted all that took place in their dreams, Dr. Kleitman re-enacted the events and found that they amounted to the duration of the dream.

The waves from the brain which this machine also registered, revealed that dreams took place during the lighter phases of sleep, which explains why real-life events such as the barking of a dog or the ringing of a bell often take place in the dream as well.

Experimenting further with this aspect of dreaming, Dr. Kleitman lightly sprayed some sleepers with drops of water when he knew they were dreaming. He then woke them up, and all said they had been dreaming about the sea, rivers or heavy rain showers.

The machine also registered muscle movements in the arms and legs when sleepers were dreaming about various sorts of physical movement. It is, of course, when these muscles are brought into full-scale activity that sleep-walking takes place and sleepers try to enact something that is taking place in the dream by getting out of their bed and walking around.

For many years now, scientists have been aware of the fact that dreaming is a fundamental part of sleep and therefore probably a very essential physiological process. None, however, could say what the purpose of dreaming was.

In the opinion of Dr. Kleitman's team of dream-researchers and Dr. William Dement of New York's Mount Sinai Hospital, dreaming is necessary for mental balance. He has found that the human mind does not function properly if dreams are suppressed.

To arrive at this conclusion, he made hundreds of experiments on people by repeatedly waking them up just as their dream periods commenced, so that their dreaming time was considerably reduced. This resulted in the "guinea pigs" becoming more and more anxious and irritable during the day.

Many of them also found that they were unable to concentrate their minds on whatever they were doing. This was not due to lack of sleep, because sleepers who were awakened as often when they were not dreaming were unaffected.

These experiments have led Dr. Dement to believe that if people were deprived of dreaming altogether, they would suffer a serious mental break-down. He also believes that dreams are a way of releasing hidden mental tension. This, he says, is achieved by either recreating certain real-life situations so that they be enjoyed or hated all over again, or by taking part in fantasies denied in real life—fantasies which are no more than fantasies and could never be actually experienced.

Another eminent scientist Professor Calvin Hall, has studied the content of more than 10,000 dreams, and he reports that they are essentially vicious in their nature. Hostile acts in dreams outnumber kind ones by three to one. Sadness rarely appears, and fear is undoubtedly the commonest emotion people experience when dreaming.

Professor Hall thinks that this is the outcome of having to live within the confines of civilised society, and says that without the escapism we find in our dreams, life would undoubtedly prove to be totally unbearable for the majority of us! T. K.

ಯಜುರುಪಾಕರ್ಮ	0–4–0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–4–0.
ಭಗವದಾರಾಧನ	0–2–0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ	0—4—0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

MYSORE UNIVERSITY

DISGRACEFUL RESULTS

Speaking to Pressmen about the strikingly low percentage of passes in the 45-year-old Mysore University as against the good record of the 10-year young Karnataka University, Mr. M. P. L. Sastry, Senator said the percentage of passes in the Mysore University was 35 in the March 1959 examination, 32 in September 1959, 21 in April 1960, and 26 in April 1961, while the passes in the Karnataka University all these years were more than 50 per cent!

There seemed to be "inherent defects" in the system of University education itself, and the University Syndicate had "failed" in its duty by not investigating the causes for such poor results in order to remedy the defects, he asserted.

He demanded immediate investigation into the causes of the large number of failures in the P.U.C. examinations of the Mysore University in recent years.

Both the Government, which was responsible for education in the State, and the University, the highest academic body, must enquire into the causes for such large failures, particularly at the P.U.C. level, he suggested. Such failures were an injustice to those coming under the jurisdiction of the Mysore University, he emphasised, pointing out that the performance of the Karnataka University was a creditable one.

He said that the reasons for the appalling state of affairs were that the courses in the Mysore University were rigid, and the portions prescribed were very heavy. Also, the system of examination was not "realistic." It was "terribly artificial" and the time-old methods were still continued. He pleaded for a re-orientation of the system and steps to eliminate "wastage."

According to figures worked out by him on the results just published, out of 19,000 students who took the examination, the number of passes were only 3,108, including 565 first classes, 1,062 second classes and 1,491 third.

Mr. Sastry pleaded for a system under which students would have a wide choice of subjects, so that they could pursue any one of them according to their aptitude. There should also be re-thinking about the teaching standards and the preparation of examination papers, he said.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10–0–0 net, two volumes Rs. 12–0–0 net.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 38] Monday 3-7-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

THE GOOD SAMARITAN

My wife and I were standing shivering in a blizzard at an isolated suburban bus stop in Calgary on a bitterly cold Sunday morning. Car after car passed us. Then a battered old coupe stopped, the door opened and a cracked voice shouted, "Come on, get in!"

We gladly complied and, although the upholstery was ancient and torn, it was warm and snug inside. The elderly driver asked where we were bound. Upon being told we were on our way to church, he chuckled and said, "Thought so. This is a taxi, you know."

Noticing our surprise, he explained. "Yep —the Good Samaritan Taxi. Been operating for 16 years and have never charged a cent."

I asked the old gentleman why he performed this kindly action. "I get a kick out of watching people's faces," he said, "and it gives me a lift, too!" And he drove us to the church—two miles away!

Latter, I learned that our driver was over 70, and that every Sunday for 16 years, in sun, rain or snow, he had driven his car to hospitals in the suburbs to take home nurses and doctors coming off duty, and then had patrolled isolated bus stops and picked up stranded people! I also learned that he had no pension and that he worked for his living every day except Sunday! X.

TWO OLD SAYINGS

My friend Sandra. whose most noticeable characteristics are her pre-maturely grey hair and a dimple in her chin, was driving through the Tennessee mountains when she saw some fox skins hanging on a cabin porch, where an old couple were working on other skins. She stopped and decided on a purchase. "Will you take a cheque?" she asked..

The old man looked at her, shrugged. "Nope, reckon we'd want cash."

As Sandra turned to leave, the old woman spoke. "Wait a minute, young lady. Take that off your head."

Bewildered, Sandra pulled off the scarf that hid most of her hair.

"See, Pa?" said the old woman.

Pa looked. "An' it ain't sech a deep dimple. Reckon we can take her cheque."

"But what have my dimple and my hair got to do with it?" Sandra asked.

"We got a sayin': 'A woman that's got a dimple in her chin, most alluz is pushed by devils from within,'" the woman replied. "But we got another that's stronger: 'Women an' men that have done greyed early, are shore to have ways plum honest an' pearly.'" Y.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

A LADY'S PEACE EFFORT

For many years Miss Ann Grace Sawyer of Elgin Avenue in Forest Park, III,. had watched small boys play cops and robbers and later Japs and Commandos on her street. She saw one generation of boys grow up and go off to war. For them, "Bang, you're dead," turned into reality.

Then one day when a small overalled figure streaked through her garden aiming his ack-ack gun at pursuers, this frail, 68-year-old lady called him to her. As all of the boys gathered round, she talked to them of war, of guns, of the senseless shedding of men's blood. She spoke glowingly of peace and great adventures it offers. She talked them into leaving their guns in a heap and helping themselves instead to baseball bats, footballs, croquet sets and games which she had provided.

Next day a formal petition was drawn up and signed by Miss Sawyer and the boys. It read, "Peace begins on our street. Our world would be better without guns and with more fairness and kindness. Elgin Avenue Boys' Peace Club." The little ceremony was concluded with a bonfire—the burning of all discarded ammunition!

Miss Sawyer looked proudly at her little band of ex-Commandos, "Peace begins on our street," she murmured!

* * *

Governor Ralph F. Gates of Indiana recently said:

"The city of Indianapolis is a long way from Washington, but already the federal government occupies 14 percent of all the office space in downtown Indianapolis—and is asking for more! It was reported earlier this year that the national average of office pace occupied by the federal government in large cities is 10·5 percent!"

How much is it in India?

BOOK'S PURPOSE

In my student days I was so poor that I couldn't buy books, so I often read them in book shops, sometimes returning day after day to finish them. Once I reurned to a shop on four or five consecutive days to read a book I had long sought. I came to want it so badly that I finally borrowed from a friend the money with which to buy it. But when I went to the shop with the money, I found the book put aside on a shelf marked, "Reserved."

Sadly disappointed, I explained the circumstances to the shopkeeper. "I put it on reserve," he said, "because I did not want to sell it before you finished it. A book's purpose is to be read truly, even if it has to be read in a shop." A.

TEMPERAMENT

After an unusually difficult traffic impasse caused by a thoughtless motorist, I complimented the cab driver on his even temperament. "Aw," he replied, "you can't let nothin' aggravate you, or you'd be fightin' yourself all day!" B.

GRIT AND GRACE

A widow, who had been left with six sons to bring up, was asked how she had managed to raise such exceptional sons alone and unaided. "It did take grit and grace," she said, "but I wasn't exactly unaided—the Good Lord helped me. Every night I knelt and told him I'd furnish the grit, if He'd furnish the grace."

The Rationalist

IS THE EARTH ROUND ?

Errors and prejudices die hard! Our school textbooks tell us that the world is round. And of course, physically speaking, it is round. It has the shape of a football. But on a ball one should be able to move about freely in any direction. When a green-fly goes for a walk on an orange, he can visit every part of it (and flies have more wanderlust than most people suppose): the two poles, the equators, the tropics....every fraction of the surface of the orange can be explored by our fly-geographer!

But how about the earth? For man, too, is curious. Down through the centuries, has he been able to follow his whims and his desires and to move about freely over the entire surface of the planet? This brings us to a very important point: until a recent date, the earth, despite its shape had never played the role of a sphere permitting free movement and communication in all directions. In this respect, it would be easier to compare it to a rectangular plateau, bounded on the North and South by the polar regions (sparsely or not at all inhabited), on the West by the Western shores of Europe and Africa, and on the East by the Western coast of the Americas. The opposition here is not between land and sea — for there is uninhabitable land, just as there are seas which have never divided anything. It is between what the Greeks called oikumene (the inhabited earth) and no man's land: between what can be crossed and what cannot be crossed.

Despite its size, man has always been able to cross the Pacific Ocean. He crossed the Indian Ocean, too, but, until that recent date I mentioned, he was never able to cross the Atlantic. This Ocean was outside the area normally open to human movement, and outside the 'plateau' where, historically speaking, it did not even belong.

The Atlantic is a great dividing line in the history of mankind, a gigantic wound on the face of our planet, measuring 1,700 miles across at its narrowest point—between Dakar in Senegal and Natal in Brazil.

If you find this view of the world as a "plateau" confusing, let us try another one. And instead of taking a bird's eye view, let's look at the world sideways on. But even if you view it in a different perspective, you can't help making the same basic observation: the inhabited part of the world is now a rectangle rolled around a cylinder (for the two polar caps do not belong to it): the cylinder, however, is not closed. It is split by the great Atlantic trench. Of course, if we wanted to, we would travel from one side of the trench to the other—from Mexico to Senegal or from Brazil to Angola—but we would have to take the long way round. For centuries, it was impossible to cross this trench. A great pity, don't you think? After all, it would have been much simpler and shorter to go direct from Dakar to Rio de Janeiro instead by way of Ceylon, Sumatra, Tahiti and Easter Island....

That is why, in the history of races and civilizations, the west coast of Africa and the east coast of America appear as the extreme edges of the world, washed by a deserted ocean on which no sail was ever seen; for while animals and seeds crossed the Atlantic, men were unable to imitate

them until a much later date. It is difficult to undrstand why the Atlantic remained for so long an impassable obstacle cutting the world in two. As usual, the facts are too complex to be explained iu a short space. However, it might be pointed out that the Atlantic has very few islands and archipelagos and that the people living on its shores had no experience of ocean navigation, perhaps because they lacked adequate boats. Had there been out-rigger canoes in the Atlantic—as in the Indian and Pacific Oceans, where they were used in amazing voyages over distances sometimes greater than the width of the Atlantic—would the world have had to wait for the 15th century and its caravels before going to see what was happening on the other side?

For, as we all know, the impassable Atlantic was finally crossed, in 1492, when a certain Christopher Columbus, a sea captain by trade, left Palos in Spain on May 12, landing in the Bahamas on October 12 and then in Cuba. Finally, on April 5, 1498, he reached the American continent itself in what is now Venezuela.

We should remember these dates because they are among the most important in the whole history of mankind. For it was, and only then, that the lips of the great Atlantic wound were finally brought together and that Spanish navigators began to sew up the world with their great needle. They sewed it up for good because, since 1492 no one has ever forgotten the route to the West. The Atlantic became covered with shipping lanes, and studded with sails, then with smoke and clinkers and now oil patches.

While these sturdy stitches were heeling the Atlantic wound. other navigators reached South Africa, rounded the Cape of Good Hope and made sail for India where they dealt a death blow to Moslem traders with fire and sword, when necessary. But the only really new part of this route was the western coast of Africa—that western edge of our famous "plateau". Once the Europeans reached the Indian Ocean, they were on territory familiar to navigators from the East: Arabs, Indians and even Chinese.

For Vasco da Gama and his Portuguese, the worst was over when they rounded the Cape of Good Hope, and were able to take on board excellent Arab pilots who could direct them to Ormuz or Calicut. (The most famous of them all was Ibn Majid who steered Christian vessels from Africa to India. At the end of his life, he regretted the aid he had given the invaders, and recorded his sorrow in verse).

For the Indian Ocean had always been part of the inhabited world. From ancient times the Mediterranean peoples had been in touch with the Red Sea, Arabia, the Persian Gulf, India and even more distant lands, such as Cochin China. There was only one "forbidden zone" and it was always the same: the Atlantic Ocean, which you can picture as a trench, or as a wall splitting the world from North to South over a distance of more than 16,000 miles, and obliging the Aztec from Mexico who wanted to visit the Wolof in West Africa—or the boy from Mali who wished to see a real llama or a real cactus—to take the long way round through China and India!

The road was blocked. The sun priest in Mexico turns his back on the African farmer hoeing his field of millet. This means that both are looking toward Asia, that long band of arid or desert steppes, speckled with oases and occasionally cut by rivers, which stretches from Palestine to Mongolia, and where it seems the neo-

lithic revolution (in agriculture, livestock-raising and pottery-making) originally took place. The echoes of this revolution, muted by great distance, ultimately reached the edges of the inhabited world in Africa and the Americas. There, enriched by local contributions, they led to the appearance of new civilizations.

With Christopher Columbus and his caravels, the trench was finally filled. The impassable wall was passed at the first attempt. Where there's a will there's nearly always a way.... And the wall was not as hard to bring down as everyone had believed.

The road was now clear and the Atlantic wound healed. Men could go anywhere on earth. The world had finally become a ball, which just goes to prove that school textbooks are not completely wrong when they tell little children that "the earth is round"! T. M.

YOGA MIGRATES TO RUSSIA

Indian yoga methods are being used in an attempt to improve the fitness of Soviet athletes.

A soviet delegation of the Academy of Sciences visited India at the end of last year to study the methods. Now what they learned is being put to use.

The Russian scientists believe they can cut out the idealistic aspect of the philosophical teaching of Yoga—unacceptable in an atheist state—but that it can be successfully employed for producing all-round sportsmen. Its physical training, self-control and breathing systems can create outstanding physical condition, improve nerves and the will to victory, they believe.

Sport is encouraged in the Soviet Union n every possible way to boost national prestige and the Communist society by achievement in international competition.

An outstanding sportsman is given every opportunity to develop his talent. He can enter a higher education institution or an institute of physical education. A sports trainer in the Soviet Union is as "respectable" as a space scientist. A special award has been introduced recently for distinguished training services.

The Soviets emphasise the methodical approach in all fields of sport. Special institutions exist to study psychological aspects of training and to observe and analyse Russian sports achievements.

Apart from the advanced training schools there are three special institutions for physical culture and sport—the Stalin Institute in Leningrad and the Sports Institute in Minsk for training Soviet youth.

There is also a centre for research in sports—the Central Research Institute for Physical Culture. Its purpose is to study the progress of sport in other countries and to develop latest methods of training for the benefit and advancement of Russian aspirants to world titles.—NAFEN.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1,25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	..	,, 30 ,,
Quarter Page	..	,, 15 ,,

Contract Rates on application.

The Manager,
"RATIONALIST."
Chamaraja Road, Mysore

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS., F.R.E.S., F.M.U. &C,
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha"

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 39-40] Monday 10-7-1961 & 17-7-61 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

Edited by G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

INDIANS IN MOSCOW

By

Professor Nadig Krishnamurthy, M A.

ಕೇವಲ ಕುತೂಹಲಕ್ಕೋಸ್ಕರವಾಗಿ ಈ ತಿಂಗಳು ಮಾಸ್ಕೋ ನಗರದಲ್ಲಿ ಎಷ್ಟು ಜನ ಮೈಸೂರಿನವರಿರುವರೆಂಬುದನ್ನು ತಲಾಷ್ ಮಾಡಿದೆ. ನನ್ನ ಸಂಶೋಧನೆಯು ನನಗೆ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡಿತು. ಈ ಕೆಳಗೆ ಕಂಡವರು ಕೆಲವರು ವಿದ್ಯಾರ್ಥಿಗಳಾಗಿ ಕೆಲವರು ಅಲ್ಲಿಯೇ ಅಧಿಕಾರಿಗಳಾಗಿ, ಇನ್ನೂ ಹಲವರು ನನ್ನ ಹಾಗೆ ಅಧ್ಯಯನ ಪ್ರವಾಸಕ್ಕೆ ಬಂದವರಾಗಿ ಮಾಸ್ಕೋದಲ್ಲಿದ್ದಾರೆ. ಈ ಲೇಖನದಲ್ಲಿ ಅವರ ಸೂಕ್ಷ್ಮ ಪರಿಚಯವನ್ನು ಮಾಡಿಕೊಡುತ್ತೆದೆ.

ಶ್ರೀ ನೈ. ಎಸ್. ಶಾಸ್ತ್ರಿಗಳು ಮಾಸ್ಕೋದಲ್ಲಿರುವ ಭಾರತ ರಾಯಭಾರಿ ಕಚೇರಿಯಲ್ಲಿ ರಾಯಭಾರಿ ಶ್ರೀ ಕೆ. ಪಿ. ಎಸ್. ಮೆನನ್ನರಿಗೆ ಖಾಸಗಿ ಕಾರ್ಯದರ್ಶಿಯಾಗಿ ಕೆಲಸಮಾಡುತ್ತಿದ್ದಾರೆ. ಕಡೂರಿನವರಾದ ಶ್ರೀ ಶಾಸ್ತ್ರಿಗಳು ದೆಹಲಿಯ ವಿದೇಶಾಂಗ ಕಚೇರಿಯಲ್ಲಿ ಖಾಯಂ ನೌಕರರು. ಅವರು ಟರ್ಕಿ ಮತ್ತು ವಾಷಿಂಗ್‌ಟನ್ ನಗರಗಳಲ್ಲಿಯೂ ರಾಯಭಾರಿಗಳಿಗೆ ಕಾರ್ಯದರ್ಶಿಯಾಗಿ ದಕ್ಷರೆಂದು ಹೆಸರು ಪಡೆದಿದ್ದಾರೆ. ಅವರು ಅತ್ಯಂತ ದಕ್ಷರಾದುದರಿಂದಲೇ ಅತ್ಯಂತ ಮಹತ್ವದ ರಾಜಧಾನಿಯೊಂದಕ್ಕೆ ಕಳುಹಿಸಿರುವುದು. ರಾಯಭಾರಿ ಕಚೇರಿಯಲ್ಲಿ ತುಂಬಾ ಆದರಣೀಯರಾದ ಶ್ರೀ ಶಾಸ್ತ್ರಿಗಳು ಸದ್ಯದಲ್ಲಿಯೇ ಎರಡು ತಿಂಗಳು ರಜಾದ ಮೇಲೆ ಭಾರತಕ್ಕೆ ತೆರಳುವರಾಗಿದ್ದಾರೆ.

ಸದ್ಯದಲ್ಲಿ ಮಾಸ್ಕೋದಲ್ಲಿರುವ ಅತ್ಯಂತ ಪ್ರತಿಭಾಶಾಲಿ ಭಾರತೀಯ ವಿದ್ಯಾರ್ಥಿಯೆಂದರೆ ಮೈಸೂರಿನ ಡಾ. ತಿರುನಾರಾಯಣ್. ಇವರು ಮೈಸೂರಿನ ತಾತಾ ವಿಜ್ಞಾನ ಮಂದಿರದಲ್ಲಿ ಮೆಕ್ಯಾನಿಕಲ್ ಇಂಜನಿಯರಿಂಗ್ ವಿಭಾಗದ ಅಸಿಸ್ಟೆಂಟ್ ಪ್ರೊಫೆಸರ್. ಇವರನ್ನು ಮಾಸ್ಕೋದಲ್ಲಿ ಭಾರತೀಯ ವಿದ್ಯಾರ್ಥಿಗಳ ಡೊಯನ್ (Doyen) ಎಂದು ಕರೆಯಬಹುದು. ಭಾರತ ಸರ್ಕಾರವು ಪ್ರಥಮ ಬಾರಿಗೆ ರಷ್ಯಾಕ್ಕೆ ಓದಲು ಕಳುಹಿಸಿದ ವಿದ್ಯಾರ್ಥಿ ತಂಡಕ್ಕೆ ಸೇರಿದವರು. ಮೂರು ವರ್ಷದಿಂದ ಇಲ್ಲಿಯ ಸುಪ್ರಸಿದ್ಧ ವಿಜ್ಞಾನ ಮಂದಿರವಾದ "ಮಾಸ್ಕೋ ಸರ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್" ನಲ್ಲಿ ಸಂಶೋಧನೆ ನಡೆಸುತ್ತಿರುವ ಶ್ರೀ ತಿರುನಾರಾಯಣ್ ಇನ್ನಾರು ತಿಂಗಳಲ್ಲಿ ತಮ್ಮ ಸಂಶೋಧನೆಯನ್ನು ಯಶಸ್ವಿಯಾಗಿ ಮುಗಿಸಿ ಭಾರತಕ್ಕೆ ಮರಳಲಿರುವರು. ತುಂಬಾ ಪ್ರತಿಭಾಶಾಲಿ ವಿದ್ಯಾರ್ಥಿ ಎಂದು ಅವರ ಪ್ರಾಧ್ಯಾಪಕರಿಂದ ಕೀರ್ತಿ ಪಡೆದಿದ್ದಾರೆ.

ಮೂವತ್ತೈದು ವರ್ಷ ವಯಸ್ಸಿನ ಡಾ|| ತಿರುನಾರಾಯಣ್ ಎಷ್ಟು ದಕ್ಷ ವಿದ್ಯಾರ್ಥಿಯೋ ಅಷ್ಟು ಜನಾದರಣೀಯರೂ ಆಗಿದ್ದಾರೆ. ಭಾರತೀಯ ವಿದ್ಯಾರ್ಥಿ ಯಾರೇ ಬರಲಿ, ಅವರು ಡಾ|| ತಿರುನಾರಾಯಣರ ಸಲಹೆ, ಸ್ಫೂರ್ತಿ ಪಡೆಯದೆ ಹೋಗುವುದಿಲ್ಲ. ಡಾ|| ತಿರು ತುಂಬಾ ಮೃದು ಸ್ವಭಾವದ ತಿಳಿನಗೆಯ ವ್ಯಕ್ತಿ. ಎಲ್ಲರನ್ನೂ, ಮಾತನಾಡಿಸುತ್ತಾರೆ: ನಕ್ಕು ನಗಿಸಿ ಸಲಿಯುತ್ತಾರೆ. ಪ್ರಥಮ ಬಾರಿಗೆ ಬಂದ ವಿದ್ಯಾರ್ಥಿಗಳು, ಈ ದೇಶದ ಭಾಷೆ ಆಹಾರ ಒಗ್ಗದೆ ಕಷ್ಟಪಡುತ್ತಿದ್ದಾಗ ಅವರನ್ನು ತಮ್ಮ ಹಾಸ್ಟೆಲಿಗೆ ಕರೆದೊಯ್ದು ಚೆನ್ನಾಗಿ ಮಾತನಾಡಿಸಿ ಭಾರತೀಯ ಆಹಾರವಾದ ಅನ್ನ, ಹುಳಿ, ಪುಳಿಯೋಗರೆ, ಸಾರು, ಪಲ್ಯ, ಮೊಸರು ಕೊಟ್ಟು ಅವರ ಬೇಜಾರನ್ನು ನಿವಾರಿಸಿ ಬೆನ್ನು ಚೆಪ್ಪರಿಸಿ ಬೇಜಾರಾದಾಗ ಪುನಃ ಬನ್ನಿ ಎಂದು ಹೇಳಿ ಹುರುಪುಕೊಡುತ್ತಾರೆ. ಅವರ ರಷ್ಯನ್ ಸ್ನೇಹಿತರು ಅವರನ್ನು ವಿಶ್ವಾಸದಿಂದ "ತಿರು" ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಶ್ರೀತಿರು ತಮಾಷೆಯಾಗಿ ಹೇಳಿದರು: "ನೋಡಿ ನಾಡಿಗರೇ, ನಾನು ಇಲ್ಲಿಗೆ ಬಂದು ಎರಡು ಸಂಶೋಧನೆ ಮಾಡುತ್ತಿದ್ದೇನೆ: ಒಂದು ನಮ್ಮ ವಿಜ್ಞಾನ ಮಂದಿರದಲ್ಲಿ. ಅದು ವಿಜ್ಞಾನಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟುದು. ಇನ್ನೊಂದು ಹಾಸ್ಟೆಲಿನ ಪಾಕಶಾಲೆಯಲ್ಲಿ. ಅದು ಆಹಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದುದು. ನನ್ನ ಪೆಂಡತಿಗೆ ಇನ್ನು ಮೇಲೆ ಸುಖ. ಏಕೆಂದರೆ ನಾನು ನಾನಾ ತರಹೆಯ ರುಚಿಕರ ತಿಂಡಿಗಳನ್ನು ಮಾಡುವುದನ್ನು ಕಲಿತಿದ್ದೇನೆ" ಎಂದು.

ನಿರರ್ಗಳವಾಗಿ ರಷ್ಯನ್ ಭಾಷೆಯನ್ನು ಮಾತನಾಡುವ ಡಾ|| ತಿರುನಾರಾಯಣ್ ಮೈಸೂರಿನ "ರ್ಯಾಷನಲಿಸ್ಟ್" ಪತ್ರಿಕೆಯ ಸಂಪಾದಕ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ ರವರ "ಮಾಪಿಳ್ಳೆ". ಮಾಸ್ಕೋಕ್ಕೆ ಬಂದ ಮೈಸೂರಿಗರು ಡಾ|| ತಿರುನಾರಾಯಣ್ ರವರನ್ನು ನೋಡದೆ ಹೋಗಬಾರದು. ಅಕಸ್ಮಾತ್ ಭೇಟಿಯಾದ ಡಾ|| ತಿರುನಾರಾಯಣ್‌ರವರು ಆತಿಥ್ಯವನ್ನು ಸ್ವೀಕರಿಸಿದ ನನಗೆ ಅವರ ಬಗ್ಗೆ ತುಂಬಾ ಹೆಮ್ಮೆಯಿದೆ.

ಬೆಂಗಳೂರಿನ ಸೆಂಟ್ರಲ್ ಕಾಲೇಜಿನಲ್ಲಿ ಗಣಿತ ಶಾಸ್ತ್ರದ ಅಧ್ಯಾಪಕರಾಗಿ ಕೆಲಸಮಾಡುತ್ತಿದ್ದ ಡಾ|| ಭಾನುಮೂರ್ತಿಯವರು ಮಾಸ್ಕೋ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಡಾಕ್ಟರೇಟ್ ಪದವಿಯನ್ನು ಪಡೆದ ಕೆಲವೇ ಭಾರತೀಯರಲ್ಲಿ ಒಬ್ಬರು ಪ್ರಥಮ ಕನ್ನಡಿಗರು. ಭಾರತ ಸರ್ಕಾರದ ವಿದ್ಯಾರ್ಥಿವೇತನ ಪಡೆದು ಬಂದ ಡಾ|| ಭಾನುಮೂರ್ತಿಯವರು ಅತಿ ಶೀಘ್ರದಲ್ಲಿಯೇ ರಷ್ಯನ್ ಭಾಷೆಯನ್ನು ಕರತಲಾಮಲಕ ಮಾಡಿಕೊಂಡು ಇಲ್ಲಿಯ ರಷ್ಯನರನ್ನೇ ಚಕಿತಗೊಳಿಸಿದ್ದಾರೆ. ಕೆಲವು ದಿನಗಳ ಹಿಂದೆ ಟಾಗೂರ್ ಶತಮಾನೋತ್ಸವದ ರಷ್ಯನ್ ಸಭೆಯಲ್ಲಿ ಅವರ ಬಗ್ಗೆ ರಷ್ಯನ್ ಭಾಷೆಯಲ್ಲಿ ಮಾತನಾಡಿದಾಗ, ಇಡೀ ಸಭೆಯೇ ಮುಗ್ಧವಾಗಿ ಹೋಯಿತು ಇವರ ರಷ್ಯನ್ ಭಾಷೆಯ ಹಿಡಿತವನ್ನು ಕಂಡು.

ಸದ್ಯದಲ್ಲಿಯೇ ಬೆಂಗಳೂರಿಗೆ ತೆರುಳಿವ ಡಾ|| ಭಾನುಮೂರ್ತಿಯವರು ಉಕ್ರೇನ್ ಪ್ರಾಂತ್ಯಕ್ಕೆ ವೈದ್ಯಕೀಯ ಸಲಹೆಪಡೆಯಲು ಹೋಗಲಿದ್ದಾರೆ. ಇವರೂ ಭಾರತೀಯ ವಿದ್ಯಾರ್ಥಿಗಳ ಇನ್ನೊಬ್ಬ ಗೆಳೆಯರು, ಕನ್ನಡಿಗರಾಗಿ, ಭಾರತೀಯರಾಗಿ ಮಾಸ್ಕೋದಲ್ಲಿ ಖ್ಯಾತಿಗಳಿಸಿ ಮೈಸೂರಿಗೆ ಕೀರ್ತಿ ತಂದಿದ್ದಾರೆ.

ಕಳೆದ ಮೂರು ವರ್ಷಗಳಿಂದ ಮಾಸ್ಕೋದಲ್ಲಿರುವ ಶ್ರೀ ಕೇಶವ ರಾಜರು ಬೆಂಗಳೂರಿನ ಕುಮಾರಪಾರ್ಕಿನಲ್ಲಿರುವ ಡಾ|| ರುಕ್ಮಾಂಗದ ಮೊದಲಿಯಾರರ ಪುತ್ರರು. ಇಂದು ಭಾರತ ರಾಯಭಾರಿ ಕಚೇರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಮಿಲಿಟರಿ ಸೇನಾಪತಿಗೆ ಕಾರ್ಯದರ್ಶಿಗಳು. ಮೃದು ಸ್ವಭಾವದ ಶ್ರೀ ಕೇಶವರಾಜರು ತಮ್ಮ ಕೆಲಸದಲ್ಲಿ ದಕ್ಷತೆಯನ್ನು ತೋರಿಸುತ್ತಿರುವ ಇನ್ನೊಬ್ಬ ಹೆಮ್ಮೆಯ ಕನ್ನಡಿಗರು

ಮಂಗಳೂರು ಕರ್ನಾಟಕದ ಶ್ರೀ ಬಿ. ಶ್ರೀಧರ ಭಟ್ಟರು ಟ್ರಿಚೂರಿನ ಇಂಜನಿಯರಿಂಗ್ ಕಾಲೇಜಿನಲ್ಲಿ ಅಧ್ಯಾಪಕರು. ಸೋವಿಯೇಟ್

The Rationalist

WESTERN PHILOSOPHERS

Ancient Indian philosophers were venerated as saints or sages—sometimes as both. Mere intellectual understanding was not considered enough; they were also expected to have direct intuitional knowledge or spiritual realisation.

The same obviously cannot be demanded of modern philosophers, because the whole trend of Western philosophy, from the Renaissance onwards, has been towards the rejection of spiritual certainties and the erection instead of a humanistic philosophy based purely on logical arguments and mental understanding.

This is the philosophical aspect of the general modern transfer of interest from the divine to the human.

Modern philosophy might, indeed, be called the testament of humanism.

No one has a better claim than Sir Francis Bacon (1561-1626) to be regarded as the founder of modern philosophy, since it was he who laid down its basic principles—that no spiritual certainties should be accepted, but that every theory should be patiently tested by the human reason.

He was not what would be called today a professional philosopher, but was a man of affairs as well. In fact, in an age not noted for its scruples, he won notoriety as a corrupt politician!

His career was due to the patronage of the Earl of Essex, favourite of Queen Elizabeth I; but when Essex fell from power, it was Bacon who, by an eloquent speech against him, made sure that he was condemned to death and not merely to imprisonment. The Queen steadily refused to knight him or raise him to high office. Under her successor, James I, Bacon's flattery had more effect. He was first knigted and then raised to the position of Lord Chancellor; and within three years he was impeached by Parliament for bribery. He could not deny the charge, and was condemned never again to hold office or to sit in Parliament.

From the origin of modern philosophy let us pass to its peak with Kant (1724-1804). He was nothing like Bacon—neither scoundrel nor politician; but he also cannot be considered a full man or a noble specimen of humanism.

He was a bloodless little cripple, celibate, unsocial, living a life of cold routine. He had no close friends. His only relatives were two sisters, but he never visited them because they were on a lower social and financial level than himself!

In the following century the Danish philosopher Kierkegaard (1813-1855), who has recently sprung to fame as the originator of Existentialism, was an equally poor specimen. He also was a weak, crippled little man, unmarried and unsocial, living a lonely life of clockwork routine.

It was Nietzsche (1844-1900) who originated the philosophy of the Nordic superman, the blond beast, which was to be taken up by the Nasis and to bring such tragedy to Germany and the world.

Might is right, he taught. Love, compassion and justice are delusions with which the priests and lower types of humanity have bound the supermen. But the time will come when the supermen will break these bonds and vindicate their right to conquer, exploit and plunder!

What sort of superman was it, who elaborated this evil theory? An undersized, puny, sickly little man, unsocial and celibate, hiding away from his fellowmen and nursing his crazy vanity, weaving his philosophy out of frustrated day-dreams of the hero he would like to be! Such was his conceit that he declared the Christian era would soon come to an end, and time be reckoned as "before Nietzsche and after Nietzsche." He denied not merely love and justice but religion also.

He claimed to have toppled God from His throne; but all that he succeeded in toppling was his own reason. He went mad and remained so far the last ten years of his life!

Schopenhauer (1788-1860) was scarcely less extreme in his vanity and egoism. Embittered at not receiving the fame he considered his due; he shut himself off from mankind. He had no friends; he hated his mother; he never married.

His philosophy was a testament of misanthropy. He taught that the most important factor is not mind but will. The will to live is the basis of all evil. Man should overcome it so that the human could become extinct, and there would be an end of trouble!

And what of his own will to live? It was so powerful that (like Nietzsche) he would flee to another town if an epidemic broke out in the place where he was studying! Towards the end of his life, when fame at last came his way, he was pathetically eager to go on living in order to enjoy men's adulation.

Another who was far from being a full man was the 19th century English philosopher Herbert Spencer (1820-1903). The champion of agnosticism, he was quite abnormally deficient in human sympathy.

Like Nietzsche, he was a puny little man, unsocial and a celibate. He was a nervous wreck, dependent on sleeping pills, and in the latter part of his life a physical wreck also.

My mentioning celibacy does not mean that I regard it as an inferior state. The celibacy of the monk or sadhu can be noble; that of the cold-blooded man, the misanthrope, who fears to accept life whole, is contemptible.

I do not say that all the makers of modern philosophy have been such miserable specimens of mankind. The two philosophers who flourished in 17th-century Holland, Descartes (1596-1650), and Spinoza (1632-1677) were better types: indeed, Spinoza was a kind-hearted, good-natured man. And yet they also cannot be considered the full or noble type of a humanist, since both of them lived the life of a recluse, shunning their fellowmen.

And what about social philosophers? Do they make a better showing than pure philosophers? They began with the Machiavelli (1469-1527), but although his philosophy has acquired such an ill-odour he was a harmless little man himself—though certainly not of any nobility of character.

His philosophy was simply ahead of his times. Its central theme was that the State is not bound by laws of morality in its relations either to its own citizens or to other States. At a time when religious sanctions still had some authority, this horrified people, but by now it has come to be pretty generally accepted, in fact if not in theory.

It was his English contempory, Sir Thomas More (1478-1535); who coined the word 'Utopia,' used by so many others

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

since, as the title of his book describing an ideal community.

He at least might seem a worthy specimen of Reinaissance humanism — learned, urbane, good-humoured, and at the same time courageous nnd upright. He was not only a scholar but a man of affairs. He was as devont as he was learned.

He was Lord Chancellor when Henry VIII decided to divorce his first wife and demanded an oath of assent in defiance of the Papacy, from all men of prime importance in the country. More had the moral courage to refuse, even though he knew it meant conviction for treason. He took a chearful leave of his family and went his way to the tower and the executioner's block!

The high standard was not maintained. During the Civil War, Thomas Hobbes, (1588-1679), wrote his 'Leviathan' the first theoretical justification of the totalitarian State.

He argued that soverignty is indivisible and therefore the government must have absolute power, whether it be king, Parliament or dictator. All that the people had to do was to obey! A.O.

PONDER OVER

"I have saved myself a great deal of trouble," a friend once told me, "by always following this precept; When you have anything to do, do it." X.

* * *

The great thing with work is to be on top of it, not constantly chasing after it.

* * *

We are tired by the work we do not do, not by what we do.

* * *

During a very busy life I have often been asked, "How did you manage to do it all?" The answer is simple: Because I did everything promptly. Y.

* * *

I try not to put off unpleasant decisions or actions. My secretary is instructed to pile all the bad news on top of the morning post. And if there is a difficult thing to be done it gets priority. That way the first half hour of the day is often spoilt—but the rest of the day isn't.

Indecision is fatal. It is better to make a wrong decision than build up a habit of indecision. If you're wallowing in indecision, you certainly can't act—and action is the basis of success.

Life leaps like a geyser for those who drill through the rock of inertia. Y.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME Rs. 25/-

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

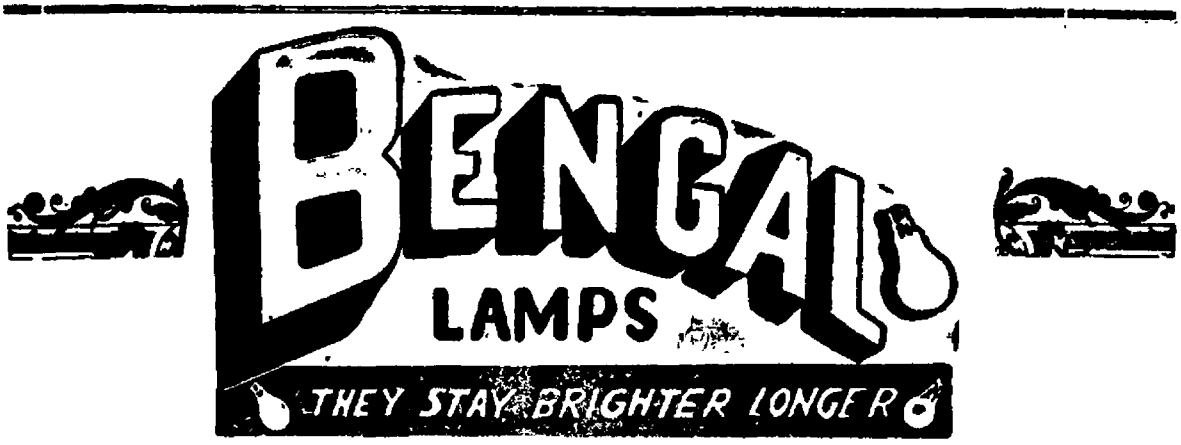
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 41] Monday 24-7-1961 [PRICE 00-10 NP



RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.E.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

MONSTER TELESCOPE

Australian astronomers are to be the first in the world to make contact with the stars almost on the edge of the universe.

"We hope to go close to the fundamental limit, beyond which it is not possible for man to seek." Dr. Bernard Yarnton Mills of Sydney University says.

Dr. Mills and his colleagues are designing a giant new radio telescope—a "Mills's Cross," to be built somewhere in New South Wales. It will be the largest in the world.

Just how far away is that "fundamental limit," beyond which it will not be possible for man to seek?

"Thirty thousand million light years," Dr. Mills said. "Multiply that figure by the speed of light (186,000 miles a second, then by the number of seconds in the year (31,536,000) and you'll have the answer in terms of mileage!"

Does this mean that man, even if he builds larger and more powerful radio telescopes, will never go beyond the zone which the Australian instrument is to probe?

"Larger and later telescopes will pick up stronger, more detailed radiation from the old and very distant regions of the Universe," Dr. Mills said.

"Ordinary ideas of time and space do not apply in these regions, and we must be very careful how words are used to describe them. In the last small outer parts of the universe, that is, small from our point of view, it is possible that an infinity of world lies hidden. Who can say what will be found until the observations are actually made?"

On the mammoth, sensitive receiver, Dr. Mills hopes to pick up radio transmissions—a natural phenomenon from the stars—that began in space 30,000 million years ago.

With it he will test the theories of the very origin of the universe. How?

"There are two theories we will investigate—the 'Big Bang' and the 'Steady State'" he explained. The 'Big Bang' theory says the universe came into being at a particular time and has been expanding ever since.

"According to the 'Steady State' theory, matter is creating continuously, and as the universe expands, more is created to fill the void. The very great range of the cross will enable us to test both theories.

"The number of very weak radio sources we pick up near the limit of the universe—the point beyond which signals cannot be received—will be the determining factor.

"The 'Steady State' theory makes very definite predictions about what we should find. If we see these things do exist, it will be very strong evidence that the theory of continuous creation is correct. If we don't find them, the 'Big Bang' theory will be shown in a more favourable light."

At first meeting it is hard for the layman stranger to penetrate the modest, youthful exterior of the man who is an international authority on radio astronomy. He is 40 years old, married, lives at Turramurra, has a son aged four, and daughters three and two.

A graduate of Sydney University in science and engineering, he was a "backroom boy" in the 1940's—one of the early developers of radar.

Six years ago he built his first "cross type" radio telescope. It was the most powerful radio telescope in the world at the time: the new project dwarfs it.

The arms of the first "Mills's Cross" were 500 yards long. In the new model, each arm will measure a mile. No one has yet worked out how many hundred tons of steel and or miles of wiring will be needed to build the cross!

ne ingredient is known; 15 acres of ken wire required for the 40-feet wide bolic reflector running the length of both ..., and reflecting the radio signals on to a central aerial (' We will use the same sort of chicken wire you buy in a hardware shop," Dr Mills smiled. "There is nothing fancy about this part of the construction because we are working on fairly long wavelengths.")

About 200 separate receivers will be installed on the north-south arm; about 12 on the east-west arm. The north-south arm is to be fixed. The east-west arm will swivel to 45 degrees from the vertical.

The cross will be "tuned-in" to the sun and moon, and the planets Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto. Radiations from the sun (90,000,000 miles away) will be picked up eight minutes later.

However the main interest will be in radiation from interstellar matter — the gases between the stars — with a particular interest in one of Dr. Mills's "pets," the centre of the enormous Milky Way galaxy, 30,000 light years away.

The vast projects to examine the twin theories of creation, study the southern skies, and trace cosmic rays, will occupy at least 15 years.

Punched tape will record the fundamental output of the cross, to be fed later into Silliac, the University's electronic brain, for analysis; other records are to be made on graph machines.

"We couldn't carry through the work of the Silliac," Dr. Mills said. "The 'whole sky' survey would be impossible without it."

The site of the Mills's Cross, though not yet decided, is expected to be on either the flat terrain near Lake George, near Canberra, or somewhere west of the Blue Mountains. The section of the cross is to be ready in two years, and the complete instrument in about four years.

Working in cooperation with it will be the C.S.I.O.O.'s new 210ft. diameter "dish" now building at Parkes, Sydney University's interferometer (for reading the temperature and diameter of the stars) at Narrbri, and the great optical telescopes of the Mt. Stromlo Observatory, near Canberra.

"Because of the 'fixed' nature of the cross, we have to accept some limitations," Dr. Mills said, "We are interested in constant sources of radiation, those that do not change with time. Unlike a flexible 'dish' telescope, it will not be used for satellite tracking or rocket or 'man in space' projects."

The size of the monster telescope, and the exciting new fields it enters, more than make up for these restrictions. D. B.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಸೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

HINDU SUPERIORITY

PHILOSOPHY

(Continued from Previous issue)

NYAYA

Professor Max Muller says. Much that was most dear, that had seemed for a time their very self, had to be surrendered before they could find the Self of selves, the Old Man, the looker on, a subject independent of all personality, and existence independent of all life. When that point had been reached, then the highest knowledge began to draw, the self within (the Pratyagaatma) was drawn towards the highest self (the Paramaatman), it found its true Self in the highest self, and the oneness of the subjective with the objective self was recognised as underlying all reality, as the dim dream of religion—as the pure light of philosophy."

"This fundamental idea is worked out with systematic completeness in the Vedanta Philosophy, and no one who can appreciate the lessons contained in Berkeley's Philosophy will read the Upanishads and the Brahma Sutras without feeling a richer and a wiser man." [1]

There is a difference of opinion as regards the Vedantic view of the nature of the soul and of God. The great Shankaracharya believed that the Vedanta taught that there was only one Brahman and all else was maya or illusion.

Swami Dayanand Saraswati, however, holds the view originally held of Vedanta, and says that the Brahma Sutras or the real Vedanta Sutras do not teach the unity of God and soul. Popular belief however, is swayed by the views of Shankara and the system is held to be an all absorbing Pantheism

Of Shankara's commentary upon the Vedanta, Sir W. Jones says that "it is not possible to speak with too much applause of so excellent a work; and I am confident in asserting that, until an accurate translation of it shall appear in some European language, the general history of philosopy must remain incomplete."

Sir W Jones says of Vedanta: "The fundamental tenet of the Vedantic school consisted not in denying the existence of matter, that is, of solidity, impenetrability, and extended figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception, that existence and perceptibility are convertible terms, that external appearences and sensations are illusory and would vanish into nothing if the divine energy. which alone sustains them, were suspended but for a moment: an opinion which Epicharmus and Plato seem to have adopted, and which has been maintained in the present century with great elegance, but with little applause, partly because it has been misapplied by the false reasoning of some popular writers, who are said to have disbelieved in the moral attributes of God, whose omnipresence, wisdom and goodness are the basis of the Indian philosophy" He adds: "The system is built on the purest devotion." [1] Sir James

1. India: What can it teach us? p. 253.

1 Sir W. Jones's Works, Vol. I, p. 165. "We might be able," says Count Bjornstjerna, "to resign ourselves with patient submission to the comfortless doctrine of Pantheism if it only concerned ourselves, but together with the hope of our

Mackintosh, an English philosopher, 'calls the theory (propounded by Vedanta) refined, abstruse, ingenious and beautiful."

The Mimaamsa method of Purva Paksha (reason contra), Uttara Paksha (reason pro) and Siddhanta (conclusion) of the Shastras excite Professor Max Muller's admiration, who says: "It is indeed one of the most curious kinds of literary compositions that the human mind ever conceived. It is wonderful that the Indians should have invented and mastered this difficult form so as to have made it the vehicle of expression for every kind of learning." [1]

The six Darshanas are rarely read and understood by non-Hindus, owing partly to the extreme difficulty of the language and a peculiar and philosophic technique difficult to acquire, and partly to the want on their part of that mental equipment which is the result of the high intellectual training and great spiritual development.

As is well-known, the Upanishads are the fountain-head of all Hindu philosophy. They are said to be 52 in number. The Upanishads are disquisitions on philosophical subjects, and breathe an air of sublimity and spirituality which is nowhere else to be found. The profound philosophy they teach, the deep wisdom they contain, the infallible truths they establish, and the true principles they set forth are the standing marvels of Indian intellect and monuments of human genius.

In his "Philosophy of the Upanishads," recently translated by Rev. A. S Geden, Prof. Deussen claims for its fundamental thought "an inestimable value for the whole race of mankind." It is in "marvellous agreement with the philosophy founded by Kant, and adopted and perfected by his great successor, Schopenhauer," differing from it, where it does differ, only to excel. For, whereas the philosophy of Schopenhauer only "represents Christianity in its present form," we must have recourse to the Upanishads "if we are willing to put the finishing touch to the Christian consciousness, and to make it on all sides consistent and complete." Professor Deussen, it is true, is kind enough to Christianity to bracket the New testament and the Upanishads as 'the two noblest products of the religious consciousness of mankind,' but leaves his readers in no doubt as to which he considers the nobler of the two."

The great German philosopher, Schopenhauer, says: "Oh! how thoroughly is the mind here washed clean of all early engrafted Jewish supersitions and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!"

(To be continued.)

---

own continued existence, to lose at the same time that of seeing again those whom we have most loved upon earth, to break them for ever is a reflection that bruises the heart. What! shall we first be bereaved of these beloved ones, retain nothing of them but memory's faint shadow, and then when we are called to follow them, shall even this shadow fly away from us? No: such can never be the intention of the all-bountiful Creator. He has not deposited in our hearts the tender feelings of love and of friendship in order at life's goal to rend asunder for ever the band that has been tied by them! They are of a spiritual nature, they follow the spirit beyond the boundary of life, where we shall find again those whom we have loved."—Theogony of the Hindus, p. 72. What a misunderstanding of Pantheism!

1. "In this method," says Prof Max Muller, "the concatenation of pros and cons is often so complicated and the reason on both sides defended by the same author with such seriousness that we sometimes remain doubtful to which side the author leans, till we arrive at the end of the whole chapter.

THE PRESIDENT ON AYURVEDA

President Rajendra Prasad recently appealed to Ayurveda practitioners to develop new horizons in that branch of science so that it could continue to maintain its ancient glory in the service of the afflicted humanity

Dr. Prasad, who was unveiling a marble bust of the well-known Kaviraja Shyamadas Bachaspati at the Shyamadas Vaidyashastra Pith, an ayurveda college-cum-hospital, added that no branch of science could thrive unless proper additions were made to enrich it

The institution originally founded 60 years ago was inaugurated by Pandit Motilal Nehru and financed initially from Tilak Swaraj Fund under the auspices of a committee presided over by Deshbandhu C R. Das.

President Prasad added that it was wrong to hold that there could be last word in any branch of science. This would hold good in case of ayurveda too, he said.

Today, throughout the countryside a large number of medical institutions were producing allopathic doctors. Ayurveda also was receiving proper attention from the Government and the people, he said.

There was one great advantage in ayurvedic system, he said. On an average, unlike in allopathic system, the expenditure incurred for training people in ayurvedic system and the treatment of patients was not enormous and a large number of people received benefits at less cost.

Dr. Prasad, howeve, added that he had no complaint against any physician of any branch allopathic, or hakims, or any other. It was well known that there were eminent doctors in allopathy, and in other systems, he said.

The President then referred to what he termed as two deficiencies in ayurvedic system as it obtained today

He said he felt that there was need for standardisation of ayurvedic medicines. It was often found that ayurvedic practitioners did not depend on other druggists for the preparation of their prescribed drugs, as they felt these might not have the same potency, or the desired effect This he said proved to be a difficulty for ordinary people in purchasing the prescribed ayurvedic medicines from the market. But he thought this difficulty could be removed, if the ayurvedic experts devised some means to eliminate it.

In this connection, Dr Prasad referred to the tremendous progress achieved in the field of analytical chemistry recently and said that what he wanted was that the same amount of progress should also be achieved in the ayurvedic system. He added allopathic doctors could evaluate, through the help of minute analysis of the effect of the use of particular drugs. Such minute scientific analysis was also needed in ayurvedic system, he said.

The President added, there was a feeling that whatever had been achieved in the past was sufficient. This was not proper, he said.

Dr. Prasad then said any branch of knowledge which stagnated at a particular point, lost its scientific character unless new horizons were added to it. Therefore, he called upon ayurvedic experts to explore new fields and add to the already rich storehouse of the knowledge of ayurveda. He felt that constant researches were necessary in this regard.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ಭಗವದಾರಾಧನ	೦-೬-೦.
ವಿಠಿಷ್ಟಾದ್ವೈತಸಾರ	
ಶ್ರೀಮದೇವರಾಜವಿರಚಿತಂ "ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.S.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY

Kindly send 1 copy of "Shringara Prakasha" by V P P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. BG. 287

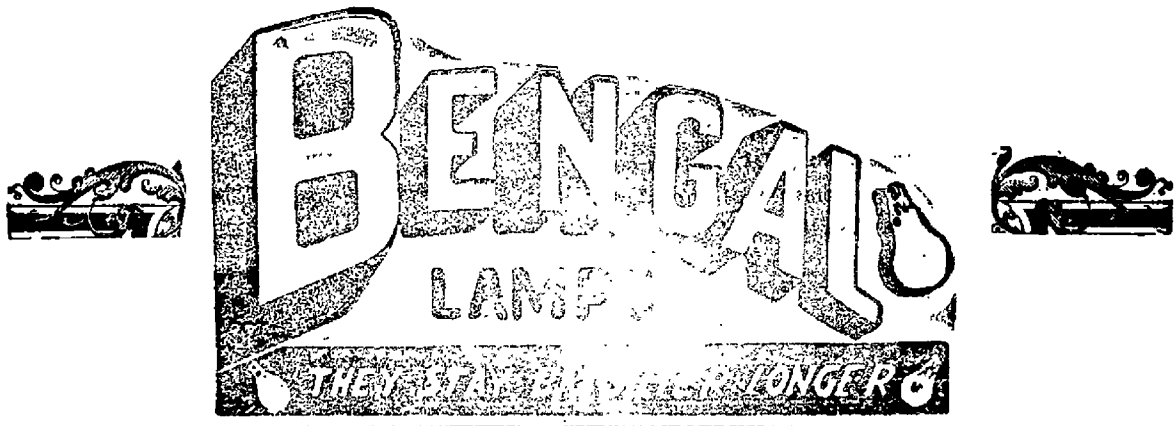
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 42] Monday 31-7-1961 [Price 00-10 NP



RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

THE PRESIDENT'S TRIBUTE

President Rajendra Prasad said recently that Sanskrit was the literature in which India's real soul is reflected. There were special reasons for advocating the study of Sanskrit and popularising it in the country.

Dr. Prasad was inaugurating the 26th convention of the All-India Sanskrit Sammelan which was presided over by the Union Minister for Home Affairs, Mr. B. N. Datar, and attended, among others, by the Governor of Punjab, Mr. N. V. Gadgil, the Governor of West Bengal, Mr. Surojit Lahiri, the Speaker of the Lok Sabha, Mr. Ananthasayanam Ayyangar, and over a hundred delegates.

The President said that in Sanskrit literature alone and nowhere else could one get a glimpse of Indian life, Indian thought, the genesis of her social customs and religious traditions, and the evolution of Indian cultural trends over thousands of years. In other words, the history of Sanskrit language and literature comprised the history of India's social institutions and the intellectual growth of her people, he added.

President Prasad said, "During the past 4,000 years we have known the growth and developement of many languages in this country, but with the possible exception of the South Indian languages, there is no other language except Sanskrit, which has survived up to this day or which may have gained countrywide popularity. The truth is that almost all those languages sprang from Sanskrit like the branches of a tree, and while they lived they continued to draw sustenance from one common source, the roots of that very tree. In a way, therefore, the history of Sanskrit is also the history of the rise and growth of all those languages."

He said that there was another peculiarity of Sanskrit which could not be overlooked. There was a time in India's history when her thought and culture spread to nearly all the countries of Asia, and with this process Sanskrit and a few other languages of this family also travelled to those foreign lands. This had made Sanskrit a language of international interest and study for centuries, linking it with the history of those countries. It was a matter of gratification that in nearly all the countries of South East Asia, Central Asia and in the neighbouring countries of Nepal and Afghanistan, local universities had provided for the study of Sanskrit, he said.

The President said India had been passing through changes and she had witnessed all kinds of upheavals and revolutions leaving their imprint on the thought and lives of the people, but none of those upheavals could do much damage to that framework of cultural unity. It was possible that now and then certain links in that chain of unity got loosened, but nothing could tear it asunder, thanks to the deep impression Sanskrit had made on the people's lives and on things man held dearest to his heart. Whether he knew Sanskrit or not, an Indian kept on drawing on this source of inspiration unwillingly. "It has, in effect, been an institution for our people, an institution which has gone a long way in moulding individual and social thought in this country and in determining the pattren of our national life."

(To be continued.)

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

MESSAGES

Last week we published the article on "Indians in Moscow" by Professor Nadig Krishnamurthy, M.A. It had appeared in the Kannada dailies of Bangalore. An esteemed reader questioned why we had not printed it in the "Rationalist", and desired that we do so. We published it accordingly.

During the week we have been questioned by interested readers why there is no reference in this week's "Rationalist" to our daughter's marriage which occurred on the 14th; "Were there no messages? Why not publish them?" Courteous, kindly, and friendly personages did send their Blessings and Good Wishes on the occasion. We tender them grateful thanks, and publish them herewith:

Marriage of Sow. G. Pushpavalli with Sri M. C. Singarachari, 14-7-1961.

"Shri Kadidal Manjappa, Minister for Revenue, thanks Srimati and Sri G. R. Josyer of Mysore for their kind invitation on the occasion of the marriage of their daughter Chi. Sow. Vedavalli with Chi. M. C. Singarachari on the 14th July 1961 at Mysore.

He wishes the couple a long and happy married life."

* * *

"Shri H. K. Veeranna Gowdh, Minister for Public Works & Electricity thanks Shri G. R. Josyer for the invitation to the marriage of Chi Sow. Vedavalli (Pushpavalli) with Chi. Ry. Singarachari on the 14th instant. He wishes the couple all happiness in the world."

* * *

"Dear Shri Josyer,

I thank you and Srimathi Josyer for the invitation to attend the wedding of your daughter at Mysore. Being unable to be present on the occasion, I offer my hearty congratulation which may please be conveyed to the bride and bridegroom on the happy alliance, along with best wishes for their well-being and lifelong prosperity.

Hope you are keeping fit as ever.

With kind regards I am,
Yours Sincerely,
R. Venkataramaiya,
Rtd. Chief Justice."

* * *

"Sri and Srimathi M. A. Sreenivasan thank Sri and Srimathi G. R. Josyer for the invitation to the marriage of their daughter Chi. Sow. Vedavalli (Pushpavalli) with Chi. M. C. Singarachari.

They send their best wishes for the long life, happiness and prosperity of the couple."

* * *

Sri Rao Bahadur M. A. Rangaswomy, B E., M.I.E. Bangalore:

"Please accept our very hearty congratulations, on the happy occasion of your daughter's marriage, and please convey our best wishes and hearry greetings to the young married couple.

A few lines in Tamil (fancy of my mind) is enclosed herewith for your kind perusal and if you think it suitable and pleasant to the occasion, kindly hand it over to your new Son-in-law,"

ஸ்ரீராம ஜெயம்.

ஓர் அன்பனின் ஆசி மொழி—

சிக்கமே! புஷ்பவல்லியின் சிலமும், இன் இசையும்
எங்கிருந்தோ கோக்கி கேட்டு எதில் எழுந்து வந்து
மங்கைக்கு ப்பூமாலையிட்டு மணந்த மணாளனே!
நங்கையோடு மனமகிழ்ந்து நல்வாழ்வு வாழ்வாயே!

மேழமும் தாளமும் மத்தளமும் கொட்ட
தோழரும் தாதையும் தாயும் மகிழ்ந்திட
தளதளத்தலாய் மங்களதாலி முடிய
பளபளத்தலாய் புதிய ஜோதி வீசுதே!

பொங்கும் பிலவமும் பொன்னும் கமலமே!
எங்கும் காணும் அன்பே எல்லாம் களிப்பே!
சங்கும், சக்காமும், சார்ங்கமும் ஏந்தி
பங்கயக் கண்ணன் பார்த்து அருள்வானே!

சுபம் : மங்களம்

(Continued on page 6)

The Rationalist

WORTH OF YOGA

Yoga is becoming popular in England as a means of finding relief from tension and strain. House-wives are picking up the habit of standing on their heads before breakfast, and husbands often twist a leg round their neck to find relief from business stress!

Few bother about the spiritual side of the cult, but the physical side is becoming more and more appreciated in Britain. Thousands have discovered that simple Yoga exercise can reduce the waistline, and produce a more youthful figure. On a three-week visit to London by special request is one of India's leading gurus in Yoga, B. R. Iyengar, from Bombay. In London he told a correspondent, "Since I was here last year Yoga seems to have advanced by leaps and bounds. I have had so many requests to give preliminary lessons that many people will have to be disappointed, I am afraid. I must visit the Queen Mother of Belgium in Brussels next month, and give her some more advanced lessons. She is an able pupil and stands on her head effortlessly"

Apart from Jayaprakash Narayan, perhaps the most famous pupil to be taught by Iyengar is the world-famous violinist, Yehudi Menuhin. Every morning he leaps from bed and does 20 minutes shirshasan. He has got to the stage now when he would consider his day was not right without his ritual. Sometimes he does it during the day, and he finds it gives him relief from tension and strain. Menuhin is a prodigiously hard worker and he has told Iyengar he would not be able to carry out half the work here, were it not for Yoga. Many of his friends, some of whom are leading musicians, have also taken up the art.

Menuhin was introduced to Iyengar by the Prime Minister, Mr. Nehru, during his visit to India in 1956. The Premier told the violinist he kept his health during the long terms of prison confinement by doing Yoga exercises morning and night. A famous pianist friend of Menuhin's acquired such a cramp in his shoulders that he was almost resigned to giving up music. He took up Yoga however, and has never had a pain since!

The guru thinks that Yoga could help solve world tension. "I believe that so many of the world's responsible people have a war inside them. They are struggling with internal turmoil and this reflects in their actions to each other. If peace could be obtained for them within them, then peace would be the inevitable result outside."

Iyengar is now 43 years old, and has been teaching Yoga for the past 20 years. During that time he has been concentrating on the tuition of invalids, in an effort to prove the worth of Yoga and its value to others. "There has been such a cynical out-look towards Yoga, especially in the West, and I have endeavoured to break down this cynicism. I would like to start teaching Yoga instructors. We are very short of them, and even in India—the home of Yoga—there are only about a dozen. If the art is to spread there, must be more instructors, and I would like to dedicate the rest of my life to achieving this aim."

Iyengar started Yoga at the age of 16, when it was thought he was going to become an invalid with tuberculosis. The disease never got hold, and he claims it was conquered by practising Yoga.

After his visit to Brussels in Belgium the guru is to spend a month with Menuhin and his friends at the musical festival in Gstead, before returning to India.

"My ambition," emphasised the man who has taught a Queen how to stand on her head, "is to see a Yoga Institute set up in Britain, so that more and more people here can benefit from the great advantages it can bring."

OFFICIALDOM

A man applied through official channels for a job with a government department. While he was waiting for word on his application, the head of the department happened to hear about him through a friend and immediately took him on.

Several months later while the man was at work in his new post, he received a letter forwarded to him from his former address. It contained his original application together with a formal letter regretfully informing him that the application had been turned down because he was not qualified for the position.

Taking another look at the rejection letter, he found that he had signed it himself!

BEST WAY

Thornton Wilder was asked how parents could best pass on to their children the proper attitude towards responsibility. He replied by citing Dr. Albert Schweitzer, who, when asked a similar question, said: "There are three ways—By (1) Example, (2) Example, (3) Example!"

THEN, NOW

A 90-year-old, who is still active man as an ophthalmologist, reports that when he first started to practise, many years ago, patients would come to him complaining that they could not see the print in the Bible. "Now," he says, "they complain that they can't read phone books and racing forms!"

* * *

In a discussion of today's soft living, a speaker recalled: "When I was a boy I worked 12 to 14 hours a day on the farm. On Sunday I rode ten miles to church, and when I got there we sang a hymn called, 'Work, for the Night Is Coming!'

"Now the farm is mechanized, and when Sunday comes my grandson and his family get into the car and drive over paved roads to church; where they sit in a cushioned pew and listen to the choir sing, 'Art Thou Weary, Art Thou Languid?'"

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಸೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

(*Continued from page 3.*)

Sri R. A. Narayanan, M.A. HONS., B.L.
Rtd. I. T. Commissioner, Madras:

"I thank you for your kind invitation for the marriage of your daughter Chi. Sow. Vedavalli on Friday the 14th July 61 at Mysore. I regret my inability to attend the happy function. Please convey to the bride and bridegroom my hearty congratulations and good wishes. May God bless them with long life and happiness and prosperity.

Yours Affectionately,
R. A. Narayanan."

* * *

Sri M. P. L. Sastry, M.A., M.L.C. Bangalore:

"Dear Sri Josyer,

I thank you very sincerely for your kind invitation for the marriage of your daughter. Please convey my heartiest congratulations to the young couple. I wish them all joy and prosperity of wedded life.

With many regards,
Yours Sincerely,
M. P. L. Sastry."

* * *

Sri Gowrishankara Gupta, Bangalore:

"I thank you for your kind invitation for the marriage function of your daughter Sow. Vedavalli with Chi M C. Singarachari on 15th instant. May God bless the couple with long life, health and prosperity."

* * *

D. L. Acharya, B A. Rtd Dy. Registrar, High Court:

"May The All-Protector
Shower His Choicest Blessings
on the
Bride and Bride-groom
for
Long Life of Happiness and
All Prosperity."

* * *

Sri T. S. Balasundaram, B.Sc.,
Swadeshi Type Foundry, Bangalore:

"Dear Sir,

I am in receipt of the wedding invitation of your daughter Sow. **Vedavalli with Chi. Singarachari B.Sc., which you were so kind to send to me and I am sorry to say that I would not be able to attend the same due to pre-occupation.**

I pray the Almighty for showering His Choicest Blessings on the newly wedded Couple."

TELEGRAMS

Sri G. A. Acharya, Bengal Electricals, Bangalore;

"Convey our blessings to the newly married couple!"

Mrs., Miss and Mr. M A. Tirunarayanan, Dy Chief Engineer, New Delhi:

"May Heaven's choicest blessings be showered on the young couple!"

Sri S. Anantachari, Finance Ministry, New Delhi.

"May Heaven's choicest blessings be showered on the young couple!"

Sri M. A. Rangaswami, Gola Gokarnath. U.P.

"May Heaven's choicest blessings be showered on the young couple!"

Sri M. R. Sampathkumaran, M.A., **Madras.**

"May Heaven's choicest blessings be showered on the young couple!"

Dr. M C. Nanjappa, Davangere;

"May Heaven's choicest blessings be showered on the young couple!"

Sri Visweswaraya, Bhadravathi:

"Wish you both a happy and prosperous wedded life!"

Srimati and Sri M. A. Sampathkumaran, Hyderabad:

"Wish you both a happy and prosperous wedded life!"

Sri Raju, B.E., and Sri Srinivas B E. New Delhi:

"Convey our blessings to the newly married couple!"

Mrs. and Mr. M. Narasimha Iyengar, and Srimati M. Kumudavalli M.A. Bangalore.

"Hearty congratulations! May God bless you with a healthy, wealthy, and prosperous married life!"

H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

requests your ptesence on the occasion of
the Celebration of the 167th Jayanti of
His Highness **MUMMADI KRISHNARAJA WADIYAR** G.C.S.I.,
under the Presidentship of
SRI N. A. NIKAM, M.A., (COLUMBIA)
VICE CHANCELLOR, MYSORE UNIVERSITY,
on Monday the 7th August 1961 at 6 p.m.
at Sri Narasimharaja Sahakara Bhavana,
100 Feet Road, Mysore.

G. R. JOSYER, M.A., HONS., F.R.E.S. M.R.S.L.
Convenor and Trustee.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೭-೮-೧೯೬೧ ನೇ ಸೋಮವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ
ಕೀರ್ತಿಶೇಷರಾದ

ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೬೭ ನೇ ಜ ಯ ಂ ತ್ಯು ತ್ಸ ವ ಕ್ಕೆ

ತಮ್ಮ ಸುಹಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ಶ್ರೀ ಎನ್. ಎ. ನಿಕ್ಕಂ, ಎಂ.ಎ. (ಕೊಲಂಬಿಯ)
ವೈಸ್ ಚಾನ್ಸಲರ್, ಮೈಸೂರು ಯೂನಿವರ್ಸಿಟಿ ಅವರು
ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿಕೊಳ್ಳಲು ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ.
ತಾವು ದಯಮಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇನೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ. ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,
ಕನ್ವೀನರ್ ಮತ್ತು ಟ್ರಸ್ಟಿ.

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "**Shringara Prakahsa**" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "**Shringara Prakasha**" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 43-44] Monday 7-8-1961 & 14-8-61 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY - G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

H. H. Mummadi Krishnaraja Wodiyar's 167th Jayanthi 7-8-1961.

H. H. Mummadi Krishnaraja Wodiyar's 167th Jayanti was celebrated in the spacious hall of the Narasimharaja Sahakara Bhavana on the 7th instant. Professor N. A. Nikam, Vice-Chancellor of the Mysore University, presided. The hall was full with the elite of the City. On the dais was a full length portrait of H. H. Mummadi Krishnaraja Wodiyar, decorated and beautifully illuminated.

The function began with invocation by Kumaris Nagalakshamma, Meera, and Seetalakshmi. Sri G. R. Josyer, M.A., F.R.E.S., M.R.S.L., Convenor and Chairman of the Trust, welcomed the distinguished Chairman and assembled audience.

Kumaris Prema, Vishalakshi Vanithamani, Jayamma, Kalavati, Padmasini, Rangamani, & Nagamani of the National Girls' High School, Mysore, then attractively presented extracts from poems composed in honour of H. H. Mummadi Krishnaraja Wodiyar by Kavitilaka Sosale Iyya Sastry, Ubhayakavitaaratna Lingraje Urs, Srinivasa Kavi of Gokarna, and Mahavidwan Kasi Shesha Sastrigal, and from the Maharaja's own works, "Krishnaraja Vanivilasa Ratnakara," "Sowgandhika Parinaya," and "Nanjunda Shataka". Vidwan N. S. Ramabhadrachar gave an interesting account of the life of H. H. Mummadi Krishnaraja Wodiyar.

There was then a programme of Music by Kumaris Shantakumari, Nagalakshamma, Prema, Seetalakshmi, Vanitamani, Meera, Nagaratna, and Jayamma, followed by Veena by Kumari G. Ratnaprabha, and tableau by Kumaris Meera and Ratnaprabha.

Rising amidst cheers the Chairman, Vice-Chancellor Nikam, in the course of a felicitous speech, observed, "After a strenuous day at office, it is refreshing to find oneself in the midst of pleasant faces. I am happy to see here not only a gathering of bright young people, but respectable elders whose presence adds to the dignity of the occasion. I thank Sri Josyer for inviting me to take part in this function. I am surprised to hear that this is the 25th year of these celebrations. In this country we are accustomed to see things survive only a few brief years. Sri Josyer deserves credit for silently carrying it on so as to reach the Silver Jubilee. He said that H. H. Mummadi Krishnaraja Wodiyar was placed on the throne of Mysore in 1799 by the British. The same British divested him of the administration in 1831. It is remarkable that instead of submitting to his fate quietly H. H. Mummadi Krishnaraja Wodiyar continued to endeavour to wrest his power back, and got it completely restored after a struggle of 37 years! Meanwhile he continued to work for the cultural development of his people, and earned their everlasting gratitude and praise!

In commemorating the greatness of personalities we commemorate not merely their individual greatness, but the great traditions and culture of the land of which they were representatives and propagators. H. H. Mummadi Krishnaraja Wodiyar is reputed not only as a loved Ruler but as a scholar of high merit. Our present Maharaja,

(Continued on page 6)

H. H. Mummadi Krishnaraja Wodiyar's 167th Jayanthi

7—8—1961.

WELCOME SPEECH BY Sri G. R. JOSYER, M A , F.R E S., CONVENOR

Mr. Vice-Chancellor Nikam, Ladies, and Gentlemen,

It is my pleasant duty, on behalf of H. H. Mummadi Krishnaraja Wodiyar Jayanti Celebration Committee, to welcome you to the 167th Jayanti celebration of one of the most memorable Rulers of the Yadava Dynasty. It also marks the 25th anniversary, or Silver Jubilee, of the Founding of the Jayanti Celebrations. It was in 1937 that leading citizens of Mysore inaugurated these annual celebrations.

It is perhaps apt that Professor Nikam, Vice-Chancellor of the University, should preside over the function. It was H. H. Mummadi Krishnaraja Wodiyar's farsight that established the first English School in Mysore. That school became the Maharaja's College, and has become the Mysore University; and Professor Nikam has been Professor of Philosophy of the College, and is Vice-Chancellor of the University. That he presides over this year's function must give pleasure to the Spirit of H. H. Mummadi Krishnaraja Wodiyar. It must also be of interest to Mummadi Krishnaraja Wodiyar, as well as to Professor Nikam, that another Professor of Philosophy of the College, Dr. Radhakrishnan, has risen to the Vice-Presidentship of the nation, and is at the moment officiating as President of the Republic. As Wellington prepared for Waterloo in the fields of Seringapatam, so Dr. Radhakrishnan laid the foundations of his Vice-Presidentship in the congenial atmosphere of the Maharaja's College 40 years ago, in association with Professor Hiriyanna, V. Subrahmanya Iyer, and Lakshmipuram Srinivasachar.

It goes to the credit of Mummadi Krishnaraja Wodiyar that the small English School which he founded over a century ago has brought forth such fine results. It also falsifies the plea that Indian philosophy does not confer worldly benefits! Officiating President Radhakrishnan, and Vice-Chancellor Nikam, are shining examples to the contrary!

During the millenniums of monarchic rule in India, Hindu Rulers in general sought to conform to the traditions of Rulership as described in the Puranas and defined in the Rajaneetis. Kalidasa has put it succinctly in his description of the Raghus in the following crisp verses:

सोऽहमाजन्मशुद्धानां फलोदयकर्मणाम् । आसमुद्रक्षितीशानां मानाकरथवर्त्मनाम् ॥
यथाविधिहुताग्नीनां यथाकामार्चितार्थिनाम् । यथापराधदण्डानां यथाकालप्रबोधिनाम् ॥
त्यागाय संभृतार्थानां सत्याय मितभाषिणाम् । यशसे विजिगीषूणां प्रजायै गृहमेधिनाम् ॥
शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणाम् । वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥

"They led pure lives from their very birth, they continued their undertakings until they bore fruit, they performed sacrifices as prescribed by shastras, they rendered due aid to supplicants, and meted out due punishment to offenders, they always rose to the occasions, they collected wealth in order to distribute it, they were reserved in speech in order to avoid untruth, they sought conquests for the sake of glory, they entered the married state for the sake of offsprings, they acquired learning during boyhood, fulfilled the duties of life during manhood, retired into asceticism during old age, and ended their earthly lives by means of yoga!"

That was the tradition in which Mummadi Krishnaraja Wodiyar was brought up. Born in 1794, he was enthroned as Maharaja by the British in 1799 on the death of Tipu Sultan. Lord Harris reporting it, observed "The deportment of the young prince at the ceremony was remarkably decorous, considering the untoward circumstances which had preceded the elevation."

In 1811, on the Maharaja attaining majority, Purniah retired, and the Maharaja assumed the administration with Balaji Rao as Dewan, and under the Residents' supervision. Sir George Barlow, Governor of Madras under whom Mysore then was, wrote, "I have learnt with particular gratification of the prudence and ability which your Highness has so eminently displayed in the exercise of the functions of your exalted station." In 1817 when the Mysore army aided the British in quelling the Pindaris and Mahratas, Governor General Marquess of Hastings paid glowing tributes to the Maharaja for his services.

Resident Cole wrote that the conduct of the Maharaja was "everything that could be expected from a sensible and grateful mind, his forbearance incredible, attention to business indefatigable, abilities premature, and attachment to the British Government unsurpassed."

Things went on smoothly till 1831. Then clash began between the Maharaja and the Resident, and the British divested him of the administration.

Time and again he protested and demanded restoration, but the Governors General turned deaf ears, though aware that the dispossession was unjustified. They wanted him to retire, they denied him right of adoption, they hoped for his death. But he fought on, took the fight to the English Press and Parliament, adopted Chamaraja Wodayar without caring to ask them, and set up such a furore in England, that Parliament recognised his right to adopt and ordered the restoration of the Kingdom to his son.

Victory having been won, like the Raghus's "Yogenaante tanutyajaam," the gallant monarch went to his earthly rest on 27th March 1868. In 1881 Chamaraja Wodayar was installed as Ruler, and Mysore remained the premier Hindu State for nearly 3 generations longer. Had Mummadi Krishnaraja Wodayar succumbed to the threats of the British, Mysoreans today would have had nothing to be proud of!

Hence is our attempt to pay tribute to his memory, so that his valiant personality may inspire men of today with fortitude, courage, and uncurbable and indefatigable endeavour!

(*Continued from page* 3.)

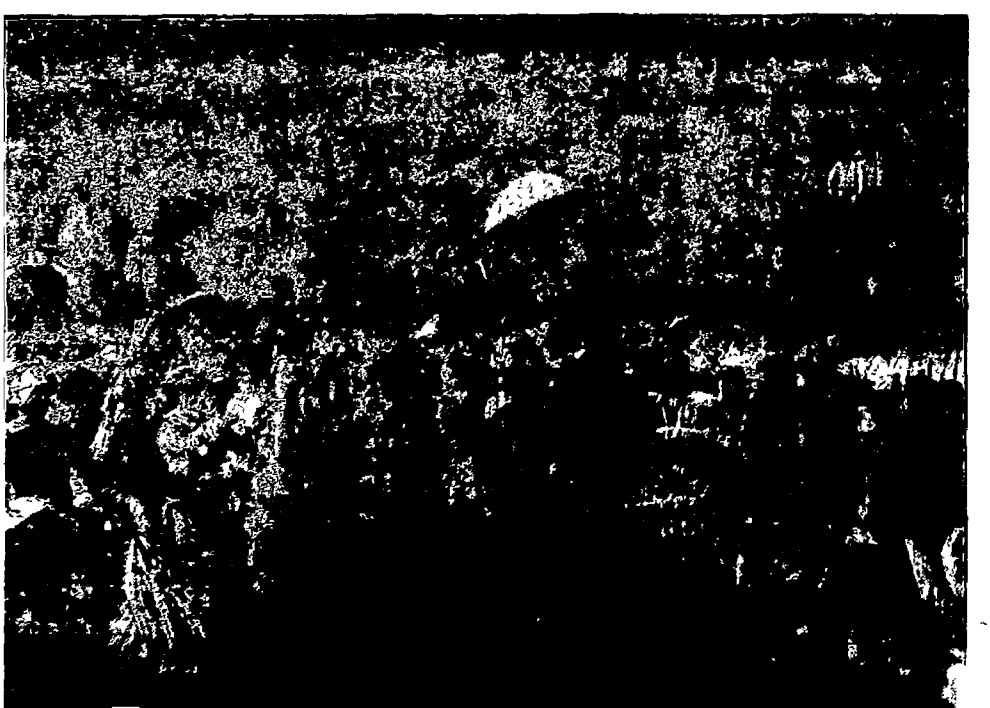
His Highness Jayachamaraja Wodiyar has also earned international fame as a scholar. He has been thrice to America on lecture tours, and I have received letters from friends there that they have been impressed by his fine scholarship as also by his dignified deportment, range of thought, and loftiness of vision. His book "Dattatreya", published in England, has reached the second edition. And a new book on "Stotras" is about to be issued. He has been invited to several countries for lecture tours. With changing times, from the role of esteemed political Rulership he is assuming the role of a much sought after cultural propagator.

It has given me great pleasure to participate in this evening's celebration, and I thank Sri Josyer for inviting me to preside over it. Sri Josyer is earnestly engaged in propagating knowledge of our ancient culture and establishing its claims to contributing to the further advance of our nation, and I assure him any aid that the University can give in the achievement of that object."

He then distributed mementos to the pupils of the National Girls' High School who had participated in the programme of entertainment.

Sri G. R. Josyer then offered a vote of thanks to Vice-Chancellor Nikam for finding time amidst his numerous engagements to graciously respond to the invitations, to Sri H. N. Pallegar, M.A., LL.B., Secretary of Jaganmohan Chitrasala Trust, for kindly lending the fine full size portrait of H. H. Mummadi Krishnaraja Wodiyar for the function, to the pupils of the National Girls' High School for the entertainment, and to the public for their contribution to make the function a success.

The pleasant function terminated with the singing of the National Anthem.



BIRTHDAY PROCESSION.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashaa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V·P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josya

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXI No. 45] Monday 21-8-1961 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

AMERICAN INDIANS

For the first time in American history a Red Indian reservation has now become a full-fledged county in the State of Wisconsin. Altogether 530,000 Red Indians are undergoing the transition from old world ways to the new. But the freedom of the modern American civilisation has brought the Red Indians certain problems, payment of Federal taxes being one of them. How the Red Indians are reacting to civilisation is told here.

It is estimated that 530,000 American Indians are now undergoing a transition from the old and narrow confines of the tribe to the freedom of modern American civilisation. And not many of them are happy at the customs and heritage to be engulfed into the mainstream of the American way of life.

But "progress" respects no group of people—as the Menominee tribe in upper Wisconsin discoverd recently.

For 107 years the Menominee (Wildvice Men") lived in a wooded reservation, a 233,000 acre paradise of lake-studded timber forests, sky-blue waters and well-stocked trout streams. Under the benevolent leadership of Chief Oshkosh ("Big Toe") the 3720 Menominees lived in peace and relative prosperity. They paid no taxes, hunted without regard to season, and fished without licences.

For those who wanted to work, a local sawmill provided up to 500 jobs a year, and the children went to schools run by the Department of Indian Affairs in Washington. But all this changed at the end of April when the reservation became a full-fledged county in the State of Wisconsin.

This, incidentally, was a historic occasion. It was the first time anywhere in the United States that an Indian tribe had been converted into a political unit.

The Federal Government immediately released the tribe's assets amounting to the equivalent of over 16 crores of rupees to a tribal corporation that now forms the nucleus of the new county government. At the same time the U.S. Congress adopted legislation authorising Federal grants for health, education and welfare projects. For this part, the Menominees will now have to pay Federal and State taxes!

The move is the result of a "new deal" instituted eight years ago by the Eisenhower Administration. Essentially this calls for the gradual termination of treaties with Indian tribes, and the removal of Indians as "wards" of the Federal Government.

This "new deal" became part of the "New Frontier" even before the Kennedy Administration entered the White House. During his pre-election campaigning last year, the then Senator Kennedy was ceremoniously inducted into two tribes—the Sioux Indians in South Dakota, and the Seminoles of Florida who named him "as White chief of power and wisdom"

Some of the elder Indians, opposed to losing any of their prerogatives, are themselves showing this wisdom and power, as is the case now with the Senecas in the north-western corner of New York State.

The Federal Government wants to build a large dam on the Alleghany River that will drown out or make permanently uninhabitable over 9,000 acres of good land that belongs by treaty to the Senecas. The Senecas, who say the project will reduce their arable land to only 2,300 acres, have retained the services of lawyers and public relations men to fight their case in Washington.

The Indians claim the dam would displace about half of the Senecas who live along the river, and that it will cover Chief Cornplanter's grave, which they regard as sacred. Chief Cornplanter was the Senecas' leader

(Continued on page 3 col. 2.)

MAN AND PLANETS

(*Continued from last issue.*)

did arrive, the welcome would be, even putting the best face on it, decidedly chilly. The ringed planet has an ice-coat of only 6,000 miles (in the Antarctic the ice is about two miles thick)! But since it is further from the sun, it is even colder than Jupiter. Uranus and Neptune, both ice-coated, are colder still. Pluto, another 900 million miles further out in space, is a small body and a very poor reflector of sunlight; so bookings there are not likely to be heavy.

Venus, the next planet to Mercury, has been called the "earth's twin sister," and some scientists have suggested that some form of life might be about to appear there. Others disagree.

Man certainly would not find conditions inviting. The planet's atmosphere appears so highly reflective that it is impossible to observe its surface, but astronomers have deduced what conditions are like.

There is no water, and the clouds possibly consist of poisonous gases and dust. There is also far more carbon dioxide on Venus than on Earth.

Sir Harold Spencer Jones put it like this: "The temperature of Venus is almost certainly above boiling point of water.... cyclones, tornadoes and gusty winds, much more violent than we ever experience, must rage continually over her surface." So Venus is not likely to prove a comfortable home for emigrants from Earth.

That leaves Mars, a much older planet than Venus. Although life here seems entirely possible, there are no convincing signs of it, apart from traces of vegetation.

Whether it was ever the home of animals can only be a matter of mere speculation. And if ever Martians built the so-called "canals", their civilisation is long dead and gone.

For Mars is a dying world, one which has lost most of its atmosphere and moisture. The present scanty supply of oxygen seems insufficint to maintain animal life. So once again, this neighbour of the Earth is not a planet to which space travellers will rush for permanent residence.

In fact, the chances of life in the solar system, apart from our own planet, are slim. Yet it is conceivable that somewhere in the depths of space there are some other suns with planetary systems, and that on one or more of them might exist the very exacting combination of conditions which makes higher life forms possible.

(*Continued from page 2.*)

who signed the oldest treaty still in force in the U.S.

On November 11, 1794, George Washington's deputy, Timothy Pickering, signed the Treaty of Candaigua with the Six-Indian Nations, of whom the Senecas were one. It designated their present reservation "to be the property of the Seneca nation, and the United States will never claim the same, nor disturb the Seneca nation." The Treaty moreover promised that the lands would belong to the Senecas "as long as the moon rises, the grass is green, the river flows and the sun shines."

By signing the Treaty, the Indians renounced any claims they might think they had to the vast territories they once owned, and they promised not to ally themselves with the Canadian British against the new, imperfectly organised Union.

The Senecas are not only fighting their case on the inviolability of that Treaty. Moral grounds come into it, too.

They have retained Dr. Arthur F. Morgan, a former co-chairman of the Tennessee Valley Authority, who has already worked out plans for an alternative dam outside the Seneca lands. Using these and other modern communications techniques, the Senecas have succeeded in arousing public opinion in their favour, and the Government project now seems in doubt.

The Rationalist

THE PRESIDENT'S TRIBUTE

(Continued from Previous issue.)

Expressing gratitude to many selfless scholars, who had enriched the invaluable treasure in the face of prevations and hardships, Dr. Prasad said that this heritage had to be preserved and looked after by any government of a free country. To discharge this responsibility, the Government of India had appointed the Sanskrit Commission for the implementation of whose recommendations a Board of Sanskrit studies had now been set up. A grant of Rs. 75 lakhs had been sanctioned for it in the Third Plan as the importance of Sanskrit studies was being widely realised, he said.

The President expressed satisfaction at the steps which were being taken to Build a Sanskrit Bhavan and set up Sanskrit Institute in New Delhi, and he thought that it would remove a long-felt want in the Union capital.

Mr. Datar said India placed before the world unique example of unity in diversity. The great Acharyas of the past had so many differences, but they were always one on the principles. Only due to this speciality of India, many foreigners had come to this country to have a first-hand knowledge of India's culture. But it was regrettable that even today there was no ideal Sanskrit vidyapeeth in the Capital which might "prove worthy of Sanskrit and India." Efforts should, therefore, be made to complete at an early date the construction of the proposed vidyapeeth in Delhi where Sanskrit literature and philosophy would be studied with facilities for research work. It was also necessary that in the birth places of the great acharyas, smaller vidyapeeths should be set up for the propagation of their thought. He expressed the hope that the Government at the Centre and in the States and the people would come forward with their financial assistance to help spread the knowledge of Sanskrit in all its branches.

Welcoming the delegates, the Chairman of the reception committee, Mr. Shanti Prasad Jain, said that today the languages controversy had deteriorated to such a level that the people were prepared to give up their own languages and were emphasising the importance of English as an appropriate vehicle of inter-state communication. He urged the scholars to compile a dictionary containing all the words in all Indian languages and classify them into words formed from the same stock of common roots. Such an effort would demonstrate the extent of oneness that existed in the Indian languages and would take them nearer the solution of the problem of a common language for the country, he said.

Mr. Anantasayanam Ayyangar and Mr. Gadgil, who also addressed the sammelan, urged the Government, and the people to help in spreading Sanskrit in the country.

The West Bengal Governor, Mr. Lahiri, said that if they neglected Sanskrit they would be striking at the very root of their national unity.

"EUCLID MUST GO"

"Euclid must go." This is the revolutionary cry which is overtaking the teaching of mathematics throughout Europe.

A new recommended syllabus for secondary schools, published by the Organisation for European Economic Co-operation, throws Euclid overboard, and concentrates on the ideas behind mathematics instead of labouring on routine problems.

The report will be popular with most schoolchildren as it suggests abandoning some of the most tricky parts of school mathematics.

Professor Gustave Choquet of Paris, said, "It is time we stopped burdening our young pupils with long multiplications and divisions: calculating machines are pretty widespread."

On the other hand, children should be taught how to get an approximate answer quickly in their heads. The "long" method of solving square roots should be abandoned in favour of instruction on the use of the slide rule, calculating machines, and possibly some simple sums in the binary, octad and pure decimals arithmetics.

In other words, most experts agree that mathematics as it is taught in school is out of date.

A student of nineteen following the ordinary curriculum touches on nothing discovered in mathematics during the last 200 years! Present-day curricula neither provide an insight into the methods of mathematics, nor give pupils the best selection of techniques for use in later life.

Mathematics instruction is now accepted as the key to raising scientific standards. Britain is already short of about 2,500 mathematics teachers for grammar and maintained schools. The introduction of the new syllabus would make the situation worse, since many of the existing teachers would not be sufficiently qualified to teach it.

The United States, faced with a similar problem, has been running special courses for schoolteachers for the past few years. Other countries, including Britain, are considering following the American example.

* * *

A farmer had a son at college. At the end of the first year the son came home in high feather. He stood Second in his class.

"Second?" said the father. "Second! Why didn't you stand first? What do you think I'm sending you to college for?"

The young man returned for his second year, determined to win first place. At the end of the year he returned home and announced his success to his father.

The father looked at him for a few minutes in silence, then shrugged his shoulders, and said: "At the head of the class, eh! Well, can't be much of a college, after all."

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Rs.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

THOUGHTS

The sense of immortality, if not co-existent and twin birth with reason, is among the earliest of her offspring.

—WORDSWORTH.

Every violation of the truth is not only a sort of suicide in the liar, but is a stab at the health of human society.

—EMERSON.

As the pearl ripens in the obscurity of its shell, so ripens in the tomb all the fame that is truly precious.

—W. SAVAGE LANDOR.

Happy is the man who hath never known what it is to taste of fame—to have it is a purgatory, to want it is a hell!

—LYTTON.

It is we that are blind, not Fortune: because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hoodwink the Providence of the Almighty.

—SIR THOS. BROWNE.

People sometimes say that fiction is getting too morbid. As far as psychology is concerned, it has never been morbid enough. We have merely touched the surface of the soul, that is all.

—OSCAR-WILDE.

If you are dealing with a fool, dictate, but never argue, for you will lose your labour and perhaps your temper.

—O. W. HOLMES.

I feel assured there is no such thing as ultimate forgetting: traces once impressed upon the memory are indestructible.

—DE QUINCEY.

To forgive our enemies is a charming way of Revenge, and a short Caesarian Conquest, overcoming without a blow.

—SIR THOS. BROWNE.

Great talents, and great virtues (if you should have them) will procure you the respect and the admiration of mankind; but it is the lesser talents that must procure you their love and affection.

— CHESTERFIELD.

Friendship is a vase, which when it is flawed by heat, or violence, or accident, may as well be broken at once; it never can be trusted after.

—W. SAVAGE LANDOR.

Friendships merely acquired by ourselves, do ordinarily exceed those to which we are joined, either by communication of climate, or affinity of blood.

—MONTAIGNE.

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise called a sage.

—BHAGAVAD-GITA.

Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions. Hoping for naught, his mind and self controlled, having abandoned all greed, performing action by the body alone, he doth not commit sin.

—BHAGAVAD-GITA.

Come, fill the cup, and in the Fire of Spring
The Winter Garment of Repentance fling:
The Bird of Time has but a little way
To fly—and Lo! the Bird is on the Wing.

—OMAR KHAYYAM.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 46] Monday 28-8-1961 [Price 00-10 NP

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

HINDU SUPERIORITY

PHILOSOPHY

Mr. Elphinstone, in comparing the ancient Greeks with the ancient Hindus, says:[1] "Their (Hindus) general learning was more considerable; and in the knowledge of the being and nature of God, they were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of Athens."

1. Elphinstone's History of India p. 42. Bhaga vad Gita has for centuries moulded the thoughts and the conduct of a large section of the Hindu nation. Bhagwad Gita is essentially a work on the Vedanta philosophy, and appears to have been composed to correct a misconception of that noble system. Owing to a misunderstanding of the teachings of this sublime philosophy, men began to neglect their duties and responsibilities, since there was only one Brahma and all else was illusion. This alarmed all good and thoughtful men, and as an antidote this excellent book, Bhagwat Gita, was written. It is skilfully introduced as an episode in the Mahabharata. Whatever may be raison d'etre of the book, it has not only fascinated the minds of Hindus but has charmed Europeans, who speak in rapturous terms of this celebrated poem.

The teaching of the Bhagwat Gita is that the zealous performance of his duty is a man's most important task, wherever he be, and in whatever position he may find himself.

Mrs Manning says: "Bhagwat Gita is one of the most remarkable compositions in the Sanskrit language."

Professor Heeran says: "The poem certainly abounds in sublime passages which remind one of the Orphic hymn to Jupiter quoted by Stoboens."—Historical Researches. Vol. II, p. 198.

Mr. Elphinstone says; "Bhagwat Gita deserves high praise for the skill with which it is adapted to the general Epic, and the tenderness and elegance of the narrative by means of which it is introduced,"—History of India p. 155.

OTHER SCIENCES

That in addition to the astronomical, the medical and the military sciences, many other equally-important sciences flourished in ancient India is evident from the remains of some of the most important achievements of the Hindus. Mr. Elphinstone says: "In science we find the Hindus as acute and diligent as ever."[1]

Medical science in a flourishing condition presupposes the existence in an advanced state of several other sciences, such as botany, chemistry, electricity, etc. The Astra Vidya (see Military Science) presupposes the existence of the science of chemistry, dynamics, meteorology, geology, physics, and other cognate sciences in a much more advanced state than what we find them in at the present day; while the Viman Vidya presupposes an intimate acquaintance with an equally great number of such sciences. The huge buildings of ancient India and "those gigantic temples hewn out of lofty rocks with the most incredible labour at Elephanta, Ellora and at many other places," which have not only excited admiration but have been a standing puzzle to some people, could not have come into existence if the ancient Hindus had not been master of the science engineering. The engineering skill of the ancients was truly marvellous. With all its advanced civilization, modern Europe has yet to build the Pyramids, or to turn huge rocks into temples. Mons. de Lesseps was no doubt an admirable representative of triumphant engineering skill, and was an honour to France, but he only followed in the footsteps of his predecessors, who were equally great, and who, too, had at one time connected the Red Sea with the Mediterranean. Mr. Swayne says: "A French engineer repeats the feat of the old

1. Elphinstone's History of India, p. 138.

native kings and the Greek Ptolemies in marrying by a canal the Red Sea to the Meditarranean, an achievement which will make the name of Lesseps immortal, if the canal can only be kept clear of sand." [1] The sands still maintain a threatening aspect.

As regards the Pyramids, the early fathers of the Church (Christian-teachers before 500 A D), believed them to have fallen from Heaven, while others in Europe believed them to have sprung out of earth or to have been built by Satan and his devils.

The Mahabharata shows that the ancient Hindus had achieved wonderful advancement in mechanics. In the description of the Mayasabha (Exhibition), which was presented by Mayasura to the Pandavas, mention is made of microscopes, telescopes, clocks, etc.

An American critic says: "Such, indeed, was the mechanism of the Mayasabha, which accommodated thousands of men, that it required only ten men to turn and take it in whatever direction they liked." There was, he also says, "the steam or the fire-engine called the Agni ratha."

That there were powerful telescopes in ancient India is doubtless a fact. One is mentioned in the Mahabharata. It was given by Vyasajee to Sanjaya at Indraprastha, in order to witness the battle going on at Kurukshetra.[2]

As regards the science of Botany, Professor Wilson says: "They (the Hindus) were very careful observers both of the internal and external properties of plants, and furnish copious lists of the vegetable world, with sensible notices of their uses, and names significant of their peculiarities." [1] If the Akbar-ul-Sadeeq [2] is to be trusted, a Sanskrit dictionary of Botany in three volumes was discovered in Kashmir in 1887.

In the play Malati and Madhava,[3] it is stated that the damsel drew Madhava's heart "like a rod of the ironstone gem," which clearly shows that the Hindus were acquainted with artificial magnets as well as with the properties of the loadstone. Professor Wilson, too, supports this view. He further says; "The Hindus early adopted the doctrine that there is no vacuum in nature, but observing that air was excluded under various circumstances from space, they devised, in order to account for the separation of particles, a subtle element, or ether, by which all interstices, the most minute and inaccessible, were pervaded,—a notion which modern philosophy intimates some tendency to adopt, as regards the planetary movements,—and it was to this subtle element that they ascribed the property of conveying sound: in which they were so far right that in vacuo there can be no sound. Air again is said to be possessed of the faculty of touch, that it is the medium through which the contact of bodies is effected—ether keeps them apart —or impels them together. Fire, or rather light, has the property of figure—Mr. Colebrooke renders it, of colour. In either case the theory is true, for neither colour nor form is discernible except through the medium of light.

(To be continued.)

1. Swayne's Herodotus (Ancient Classics). p. 41.
2. See Mahabharata, Bheeshma Parva, Chapter 11, sloka 10.

1. Mill's History of India, Vol. II, p. 97, footnote.
2. Akbar-ul-Sadeeq, dated 25 November 1887, p. 7.
3. See also Manning's Ancient and Mediæval Vol. II, p. 209.

The Rationalist

MYSORE UNIVERSITY

THE KANNADA VANDALS

The Kannada quidnuncs in the Mysore University are said to be out with war-paint and bows and arrows to exterminate Sanskrit. Poor Sanskrit, the Mother of Languages, like Gandhi the Father of the Nation, does not deserve to be murdered!

The anti-Sanskritism of the purblind Kannada gang is like an attack of plague to the Mysore University.

These men are a disgrace to the University, and a disgrace to Kannada itself! They are a disgrace to the Nation, which owes its nationhood to Sanskrit!

During 40 years they have fattened and become bloated like rats on the proceeds of Kannada, but they have not enriched Kannada one iota. None of them can write a line of literary kannada. They have not produced a ಶಬ್ದಮಣಿದರ್ಪಣ or ಹರಿಶ್ಚಂದ್ರಕಾವ್ಯ, or ಸೋಮೇಶ್ವರಶತಕ, or ಗೋಮಿನಹಾಡು. They make money as examiners. They write rubbish and get them prescribed as text books and make thousands that way. They make money by T.A. and sitting fees for producing a much boosted Dictionary or Encyclopaedia which any individual could produce. They make money from the A.I.R. That blessed organisation flaunts these asses in lion's robes before the world as "Kavis", kavis who write childish drivel, kavis without scholarship, without imagination, without command of words, kavis who produce such absurd names as "Manasa Gangotri!" And as kavis they get all the prizes of Central and State Governments to encourage authorship! And all this undeserved weal h has only whetted their dirty greed. and makes them oust Sanskrit as Second Language in the University, so that they could sell a few more of their wretched books! And they don't care if they degrade and disgrace the University thereby!

A University is like a sea, of varied kinds of knowledge, from which young men and women can gather whatever they like to acquire in order to become enlightened and ennobled. And why should Sanskrit not be taken as second language by those who want it? They know kannada; they want to know Sanskrit. And why not? Are you such boors that you want other people also to remain boors? What a shame! And what a comment on your culture! You have made Kannada a dead dummy. If you want to place it on a pedestal why not make it the first language! Kalidasa, the world-famous Indian kavi,—we ourselves think that he cannot hold a candle to Valmeeki and Vyasa,—confesses

ಮುಂದಃ ಕವಿಯಶಃ ಪ್ರಾರ್ಥೀಗಮಿಷ್ಯಾಮ್ಯುಪಹಾಸ್ಯತಾಂ ।
ಪ್ರಾಂಶುಲಭ್ಯೇ ಫಲೇಲೋಭಾದುದ್ಬಾಹುರಿವ ವಾಮನಃ ॥

"Fool that I am; aspiring to the fame of a poet, I become an object of ridicule, like a dwarf who stretchec out his hand for a fruit which only a tall man could reach". But these spurious Kannada kavis can unashamedly write rubbish and call it poetry. They are inebriated with their colossal conceit, and are drunkenly running amuck against Sanskrit.

Sanskrit does not grudge any language anything. Arabs, Greeks, Romans, English have benefited by it. It is so rich, so vast, so deep, so all-embracing that anybody who just tastes of it would feel cheered, enlightened and ennobled. It is only degenerate minds which would treat it with disrespect.

We were in the Senate of the Mysore University from 1929 to 1939. Then also B. M. Srikantiah, who did not know Sanskrit, sought to remove it as Second Language. We brought the matter before the Senate, and give below the Speech of Professor A. R. Wadia, made on the occasion. It is a refreshing speech, and its publication seems to be apposite to the present occasion:

Mr. Vice-Chancellor,

"Considering the acute differences of opinion that exist in this connection, I think it desirable to state as clearly as I can how far I am in agreement with the protagonists of Kannada and where I differ from them. Nobody is concerned to deny that of all the languages in the state of Mysore Kannada deserves to be ranked as the most important. As the language of the vast majority it is entitled to every encouragement and even special patronage. It cannot be denied that the Education Department as well as the University have been consistently doing what they can to encourage its study. In fact the most outstanding achievement that this University can boast of is the great fillip it has given to the study of Kannada and which has made possible what we are one and all proud to speak of as the Renaissance of Kannada Literature. We rejoice in and are proud of the achievements of that young band of Kannada poets and authors under the distinguished inspiration of my most valuable friend Prof. B. M. Srikantia. I do not hesitate to say, and in fact I made this suggestion some time back in the pages of the Mysore University Magazine, that none would welcome so much as I the appointment of Prof. Srikantia as the University Professor of Kannada. It would at once raise the status of Kannada as well as be the fitting recognition of the services of prof. Srikantia to the cause of Kannada, which he has so whole-heartedly made his own. But to say that every graduate of our University except Mahomedans must take Kannada as his second language is a far cry totally different from so reasonable a premise that every one who is in Mysore should know Kannada. To know Kannada does not mean and ought not to mean that any one who aspires to be a graduate must know Kannada of the B.A. degree standard. In this connection we cannot be blind to the fact that the Renaissance of Kannada has been brought about at a time when Kannada was not sought to be forced down the throats of all and sundry. Bengali and Marathi and Gujarathi and Tamil and Telugu have all flourished without any unnatural and artificial spoon-feeding. Kannada has now come to a stage when it is sufficiently awake and advanced to be independent of any hot-house nurturing.

Coming to speak of Sanskrit, Sir, nothing is more symptomatic of our fallen state than that such an academic body as this Senate should be reduced to the necessity of arguing whether Sanskrit, the mother of Indian culture, and the mother or foster mother of all the most important vernaculars of India, should be given a place in the curricula of our University. I admire the courage of Mr. Josyer when he boldly refers to the policy of this University as practically strangling the study of Sanskrit. It is a harsh word, but it is not harsher than truth. Sanskrit as an optional is a mere eye-wash. The fact is that if Kannada is the only second language possible for a Hindu, few Hindu parents will be so rash as to permit their boys to take up Sanskrit as a second language in the high school and then trust them to make up Kannada when they come to the college classes This means that one can take up Sanskrit as an optional subject in a high school

and the chances are that very few will take it up as there will be few openings for the Sanskrit-optional students.

If we look at the figures of candidates taking Sanskrit as their second language right down from the inception of this University, we find that next to Kannada Sanskrit is the most popular language. From 1917 there has been a steady rise in the number of Sanskrit students. To take just a few years, in 1926 at the Entrance examination there were 371 Sanskrit students as against 904 in Kannada; in 1927, which was the last year of the old Entrance examination 361 took Sanskrit as against 915 in Kannada. This works out at about 36·5 percentage for Sanskrit students as compared with the Kannada students. At the last examination there were 684 Kannada students as against 299 Sanskrit students at the Intermediate examinations. This means a percentage of 43·7 for Sanskrit students. The figures are interesting as they show that even after the Senate had passed the resolution guillotining Sanskrit, the relative popularity of Sanskrit shows a steady increase. Now I take the liberty of asking this Senate whether there is any educational or ethical justification for preventing students taking up Sanskrit when as many as 40 students are prepared to take it up for every 100 students taking up Kannada. Perhaps some might plead that there is a patriotic justification. Well, Sir, it is difficult to answer what is patriotism, as it is to answer the world-famous question of Pilate, "What is truth?" I can only venture to say that it is a very uncanny patriotism for any Hindu to regard the study of Sanskrit as unpatriotic. Culturally I belong to a civilisation which sprang from the same soil as Sanskrit, and I am proud of this connection. If it were possible for me to begin my school career once again, I should un-hesitatingly take up Sanskrit as my second language, and if this University and every other Indian University were so narrow as to prevent me from doing so, I would willingly migrate even to so foreign a university as Berlin or Yale!

It has become fashionable for the champions of Kannada to quote the authority of H. H. the Chancellor, but they conveniently forget that H. H's authority can be quoted in favour of Sanskrit as well. At the first convocation His Highness was pleased to say: "I trust that the University will do all in its power to foster the study of our mother-tongue and of Sanskrit, two languages which must always command the sympathy and interest of all educated Mysoreans."

Coming to Persian, Sir, I beg to say that if a Hindu has right to study Sanskrit, a Mahomedan has the same right to study his cultural language, whether it be Persian or Arabic.

As for Telugu and Tamil, I wish it had fallen to the lot of others more competent than myself to speak on this subject. I don't know either of these languages. But I do know that they are as great as any other vernacular, I do know the intimate relationship between Telugu and Tamil and Kannada, or else why is it that the Kannada scholars themselves have made room for them in the Kannada course for the B.A. Hons. and M.A. degrees? What is more, I do know that Telugu is the mother-tongue of 9·2 Lakhs and Tamil of 2·5 Lakhs of His Highness's subjects. These are figures which ought to count when the total Kannadiga population is only 41·5 Lakhs according to the census of 1921. I do know that many families that made Mysore their home even a century or two ago still speak Telugu or Tamil at home, while they have a good knowledge of Kannada. I do know that a mother tongue has got its sweetness and its own sanctity, and to a

Tamilian or to an Andhra his mother-tongue has the same claim to his allegiance as Kannada has to a Kannadiga. I am sure the most patriotic Kannadigas do not wish for a cessation of the linguistic ties between Kannada and those Kannadigas who have made their homes outside Karnataka. If Mysore can be narrow, so can other provinces. It has been the destiny of Mysore to lead India in many directions, always making for a better Mysore and better India. To give a lead in so narrow a way as to drive out the mother-tongues of peoples who number more than 25 per cent. of His Highness's Kannada subjects would not be consistent with the greatness of Mysore. I have already said what this University owes as a sacred duty to Kannada, but I should be sorry if Kannada is forced into the unenviable position of the erstwhile Sultan of Turkey, who will not bear a brother near the throne! I know a good deal has been said outside this house about the example of Hyderabad. But any one who is acquainted with Hyderabad knows or ought to know that the imposition of Urdu has created bitterness among the Mahrattas and the Telugus and Kannadigas. In this matter it is inadvisable to follow the example of Hyderabad, even though Urdu is far more an all-India language than Kannada can ever hope to be. Further, to the credit of Hyderabad it must be stated that while fostering the Osmania University, it has been generously maintaining a full-fledged college affiliated to the University of Madras for the benefit of all those, and mainly Hindus, who are unwilling to study at the Osmania University. Urdu is not compulsory for all even at Aligarh. After all only a handful of students take up Telugu or Tamil. I know the loss to Kannada will be negligible, while the gain to the Telugus and Tamilians will be immense. It will be hardly fair to jeopardise the careers of Telugus and Tamilians, however few they be, by forcing them to take up Kannada.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

HISTORY OF MYSORE AND THE YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 8/-

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 237.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 47] Monday 4-9-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

AMERICAN UNIVERSITIES AND LATIN.

In the last issue we referred to the efforts of some boors in the Mysore University to jettison Sanskrit. In astonishing contrast comes the following report of the revival of interest among students of American Universities, Harvard, Princeton, Columbia, to study Latin, not for sentimental reasons, but for the sake of wider knowledge and the stamp of culture. Students in Indian Universities ought to take a lesson from them with regard to Sanskrit, which compares with Latin as diamond compares with coal.

Editor.

"High School and college students by the hundreds of thousands are again learning *amo, ams, amat,* just as their parents did twenty-five years ago. The upswing of interest in Latin, the so-called dead language, is heartening to classical scholars, who for years were fighting a losing battle as they helplessly watched a rapidly dwindling interest in the language.

Without any apparent single reason high school and college students have become actively aware of the language again. In fact, a recent survey of high schools proves that Latin is the second most popular language being elected. The first is Spanish. The surge of back-to-Latin occurred quietly and was hardly noticed, even by the Latin teachers themselves. Suddenly, Harvard University, a bastion of classical learning, decided to print its diplomas in English instead of Latin. The uproar among Harvard graduates was heard around the world! The action became a challenge and newspapers headlined the decision.

Book stores across the nation had a difficult time keeping enough copies of the classical story of "Winnie The pooh" in stock—the one written in Latin.

Princeton's graduation talk, always given in Latin with translations for those attending, suddenly gained nationwide attendance. Columbia University's valedictory address this year was delivered in the language of literary Romans!

A Nebraska housewife, former Latin teacher, counted the number of Latin phrases on coins, bills from department stores, advertisements, club mottoes and other things with which she came into contact during one five day period Latin was used sixty-four times!

Four Latin scholars told newsmen that hardly a week goes by but what they receive requests from individuals who want a Latin phrase for a letterhead, book plate, or family crest, and from organisations who want a slogan in Latin.

Recognising the popularity of the return to Rome, three major department stores in different parts of the country on the same Sunday wrote copy for their advertisements in Latin!

Although Latin as a subject to study in school had been on the downgrade for the past twenty years, it had by no means fallen into disuse Pharmacists around the world have long used it in preparation of prescriptions, and in the Pharmacopeoia—their official handbook. All the many natural, physical and chemical sciences employ Latin and Latin-root words in reports of research It has remained the one international language by which scientists of many countries can understand each other.

Crossword puzzle experts know that Latin is the basic language from which our English language was developed, and in order to complete the most difficult puzzles

(Continued on page 3 col. 2.)

'EUCLID MUST GO"

A venerable Reader writes:

Malleswaram.
24-8-61.

"Dear Sir,

I read with great interest your article headed "Euclid Must Go", because I have been studying the subject of Euclidean Geometry from the year 1949, when, after studying some books on the subject, I came to know that Euclid's "Parallel Postulates" was considered by Mathematicians to be neither provable nor unprovable.

Recollecting my school days' geometry study I tried to prove Euclid's famous proposition I—62, namely "The three angles of a triangle are together equal to two right angles",—which Euclid has proved with the help of his parallel postulates,—without its help in a booklet called "Some original ideas in Euclidean Plane Geometry" of which I am sending you a copy, and invited reviews from the press. Among the several reviews received one was from Sri G. A. Srinivasan, who was then Professor of Mathematics, Presidency College, Madras. Therein he pointed out that a similar proof was already attempted by a geometer in a book called "The Thirteen books of Euclid's Elements" which I have been studying ever since. I again published another booklet, "A proof of the parallel postulate" which required the help of Euclid's I,—16, to which later non-Euclidean Geometers took objection. I have been able to show that Euclidean Geometry is a "scientific myth", and also is the Pythagorean Proposition about which I shall approach you later.

Yours Truly,
M. V. Tirumaliyengar."

So writes the 87 year old venerable gentleman, in his own hand, evincing a keenness of intellect and alertness of faculties, which are enviable, admirable, and delightful!

Editor.

(Continued from page 2.)

one must have an acquaintance with Latin. The same holds true for anyone interested in discovering the meaning of many thousands of unfamiliar English words based on the Latin.

A survey of June, 1961, graduating seniors of three of the largest high schools in the United States brought forth the astounding result that a majority of the students believed it imperative that to make progress in any field of endeavour today one must have a working knowledge of Latin. Those students who did not take Latin courses already regretted the fact!

So, obviously we must say AVE to the old-new language, and VALE to the idea that no one needs study Latin!"

THE PROFESSOR

Someone once asked Professor Copeland of Harvard University why he lived on the top floor of the tallest of the buildings in his small, dusty old rooms. "I shall always live here," he answered. "It is the only place in the entire university where God alone is above me." Then, after a pause, "He's busy, but He's quiet!"

"What does your flag look like?" I overheard a man from Chicago ask a visitor from Holland.

"It has three stripes: red, white and blue." the Dutchman replied. Then he laughed. "In my country we say those colours have a connection with our taxes: we get red when we talk about them, white when we receive our tax demands,—and we pay until we're blue in the face!"

"That's just the way it is in my country," the American said. "Only we see stars with it!"

X.

In India we see nothing! We are numbed!

The Rationalist

HINDU SUPERIORITY

OTHER SCIENCES

(Continued from last issue.)

Water has the property of taste. an affirmation perfectly true; for nothing is sensible to the palate until it is dissolved by the natural fluids." [1]

The influence of the moon in causing tides seems to have been known to the Hindus from the earliest times.

Raghuvamsa (v. 61) says:

तं तस्थिवांसं जगदोघकण्ठे तदागमाकूदगुरुप्रहर्षः ।
अभ्युज्जगाम कथकैशिकेन्दो चन्द्रं प्रवृद्धोर्मिरिवोर्मिमाली ॥

That the Hindus were excellent observers and became great naturalists becomes clear from Professor Wilson's note on a verse of the drama of Mrichchhakatika.

Charudatta says,

"The elephants' broad front, when thick congealed
The dried-up-dew, they visit me no more."

Wilson says: "At certain periods a thick dew exhales from the elephant's temples. This peculiarity, though known to Strabo, seems to have escaped naturalists till lately, when it was noticed by Cuvier." [2]

Facts regarding diamonds, pearls, sapphires, etc., are mentioned with care, which shows that the ancient Hindus were thoroughly well versed in the sciences and the arts relating to fishery and to mining, and the processes of separating and extracting various substances from the earth.

That the ancient Hindus were masters of the sciences of chemistry, mechanics, meteorology is proved by one of the most wonderful of human achievements. This was the Viman Vidya The airships of the Western world give us an idea of what vimans may have been like. Fifty years ago a viman was considered an impossibility. But happily those days of Western scepticism are over, and a viman, for its practical advantages, is looked upon as an ideal of scientific achievement. A European critic says: "Viman Vidya (navigation of the air) was a complete science amongst the ancient Hindus. They were its masters and used it for all practical purposes."

This indicates their mastery of the arts and sciences on which the Viman Vidya is based, including a knowledge of the different strates and the currents of the atmospheric air, the temperature and density of each, and various other minor particulars. Viman Vidya is thus clearly mentioned in the Vedas. The Yajur-Veda (VI, 21) says:

समुद्रङ्क स्वाहा अन्तरिक्षङ्क स्वाहा ऐवं वायि-
तारङ्क स्वाहा ॥

Manu also says:

संशोध्य त्रिविधं मार्गं षड्भिं च बलं स्वकम् ।
सांपरायिककल्पेन यायादरिपुरं शनैः ॥

This science is said by some to have been a part of the more comprehensive science called "the Vayu Vidya" mentioned in the Shatapatha Brahmana, XI and XIV.

Prof. Weber says: "Sarpa Vidya (serpent science) is mentioned in the Shatapatha Brahmana XIII, as a separate science and Visha Vidya (science of poisons) in the Asvalayana Sutra." [1] "Sivedasa, in his Commentary of Chakrapani, quotes Patanjali as an authority on Lohasastra, or 'the Science of Iron'." [2]

1. Mill's India, Vol. II, pp. 95, 96.
2. The Theatre of the Hindus. Vol. 1, p. 22, footnote.

1. Weber's Indian Literature, p. 265.
2. History of Hindu Chemistry, Vol. I, p. 55

The Greeks derived their knowledge of electricity from India. Thales, one of the Greek sages, learned during his tour in India that when amber was rubbed with silk it acquired the property of attracting light bodies.

Not only were the sciences of electricity and magnetism extensively cultivated by the ancient Hindus, but they received high development in ancient India. The Vedantist says that lightning comes from rain. This can be easily demonstrated by the well-known experiments of Touilet and others: all these prove that Hindu sages perfectly understood all the electrical magnetic phenomena. The most significant proof of the high development of these sciences is to be found in the facts that they were made to contribute so much to the every-day comfort and convenience[1] of the whole community, and that their teachings were embodied in the daily practices of the ancient Hindus, which does the highest credit to their practical wisdom and scientific mind.

Sleep is necessary not only to enjoy sound health but to keep the body and soul together. The question now is in what way to sleep to derive the greatest benefit from this necessary operation of nature. Its solution by the ancient Hindus not only proves them to have been masters of the sciences of magnetism and electricity, but shows the spirit of Hinduism, which cannot be commended too highly for its readiness at all times and in all directions to adopt and assimilate the teachings of science. Every Hindu is instructed by his or her mother and grandmother to lie down to sleep with the head either eastward or southward.

Babu Sita Nath Roy cites slokas from the Shastras which enjoin this practice. The Anhika Tattwa, a part of the Smriti Shastras, says: "1. The most renowned Garga rishi says that man should lie down with his head placed eastward in his own house, but if he long for longevity he should lie down with his head placed southward. In foreign places he may lie down with his head placed even westward, but never and nowhere should he lie down with his head placed northward."

2. Markandeya, one of the much revered Hindu sages says that man becomes learned by lying down with his head placed eastward, acquires strength and longevity by lying down with his head placed southward, and brings upon himself disease and death by lying down with his head placed northward."

The learned writer found another sloka in the Vishnu Purana, which says: "Oh, king! It is beneficial to lie down with the head placed eastward or southward. The man who always lies down with his head placed in contrary directions becomes diseased."

(To be continued.)

1. As an instance of such practical adaptations of their scientific discoveries, the following may be useful. Visitors to Simla are familiar with the sight of young native children placed in a position in which they are exposed to the constant trickling of a stream of water. This custom is generally considered a cruel one, although it has not been shown that it promotes a high rate of mortality. The object is to put the young ones to sleep, and the means are probably not more injurious than many of the patent foods and medicines which are the civilized substitutes. At the same time it is startling to find that Sir Joseph Fayrer, President of the Medical Society, is trying to introduce the hill custom in England. He says that the flowing of water on the vertex of the cranium never fails to induce sleep and that parents who are tormented with fretful children have only to prop them under an improvised water-spout.

THE YOUNGSTER

A youngster, being dressed down for a poor report, asked: "What do you think the trouble with me is, Dad—heredity or environment?"

THE DAUGHTER'S TEST

The father pretended to be asleep while his youngsters tried their best to rouse him from a Sunday-afternoon nap to take them for a promised walk. Finally, his five-year-old daughter pried open one of his eyelids, peered carefully, then reported: "He's still in there."

QUICK CHOICE

Three-year-old Linda watched her aunt unpack with much excitement, waiting for her present. At last two been-bags were produced, one red and one blue. "Which one would you like, Rinda?" asked the visitor. "One is for you and the other is for Tommy."

Without hesitation, Linda replied: "I want Tommy's."

HELEN KELLER.

* * *

"I have walked with people whose eyes are full of light but who see nothing in sea or sky, nothing in city streets, nothing in books. It were far better to sail for ever in the night of blindness with sense and feeling and mind, than to be content with the mere act of seeing. The only lightless dark is the night of darkness in ignorance and insensibility."

ARNOLD BENNETT.

* * *

"The regular detailed exercise of imagination should take precedence over all other educational exercises."

CARLYLE.

* * *

"The man who cannot wonder is but a pair of spectacles behind which there is no eye."

THE INVENTOR

Charles E. Duryea once picked up his wife's scent-spray and squeezed the bulb. Scent came out in a fine mist! Duryea's imagination got going and started him towards the automobile carburettor and the presidency of an automobile company!

* * *

Cyrus McCormick, in a barber's chair, got nicked by a pair of clippers. From that incident came the clipper idea of the McCormick reaper, to take the place of the scythe principle, which others had been working on for a hundred years!

MAN

"Man consists of body, mind and imagination. His body is faulty, his mind is untrustworthy, but his imagination has made his life on this planet an intense practice of all the lovelier energies."

JOHN MASEFIELD.

MAN VS. WELFARE STATE

"I do not choose to be a common man. It is my right to be uncommon—if I can. I seek opportunity—not security. I do not wish to be a kept citizen, humbled and dulled by having the State look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfilment to the stale calm of Utopia. I will not trade freedom for beneficence nor my dignity for a hand-out. It is my heritage to think and act for myself, enjoy the benefit of my creations, and to face the world boldly and say, this I have done!"

SANSKRIT WISDOM

by

G. R. JOSYER. M-A., HONS. F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashaa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

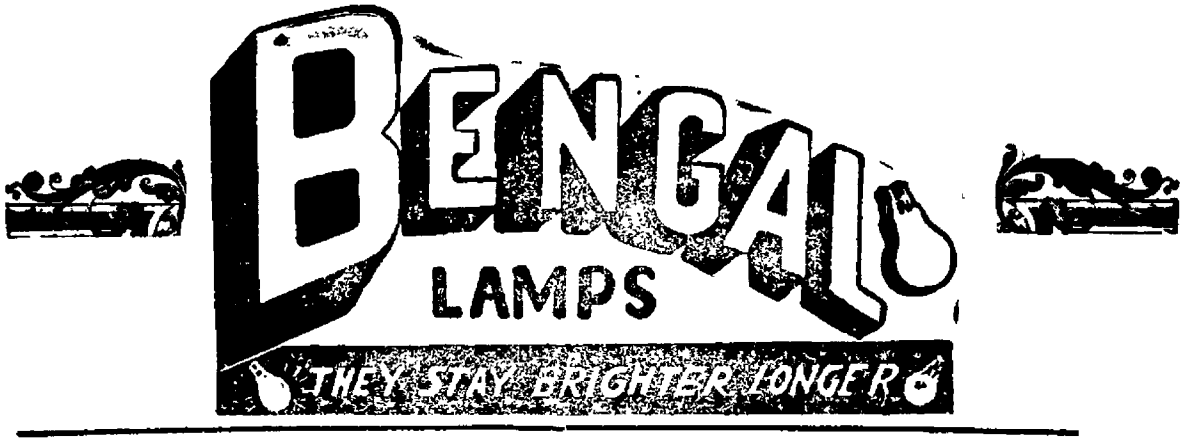
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 48] Monday 11-9-1961 [Price 00-10 NP



RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY- G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

"LIKE CHILDREN"

According to a statement by a University Vice-Chancellor some time ago, many students talk and think like children of eight or nine.

Not exactly complimentary, yet in some respects the students might do worse. Kiddies frequently perform remarkable deeds, and on some occasions scale the highest peak of courage.

Take Trevor Coker, of Bramley, Kent. He was only eight, and yet when his sister's dress caught alight, Trevor kept his head. First he tried to smother the flames with a cloth, and then he squirted them with water from the tap!

His prompt and determined action was by no means unusual. For, strangely enough, children seem exceptionally capable and brave when it comes to tackling fires. Yet the fear of fire is instinctive in both man and animal. Is it a case of ignorance where kiddies are concerned? Are they unable to appreciate the terrible risks?

I do not think so. Otherwise they should surely panic at the first fierce contact with the remorseless flames. And they seldom do. Certainly Linda Johnson did not.

While she was staying with her grandparents at Hempstead, Gloucester, their bungalow caught fire. Five-year-old Linda was carried to safety, but suddenly she thought of her granny's pet dog. Linda disappeared—and was never seen alive again! Later the firemen found two pathetic little charred bodies lying side by side in the ruins! The child and the dog she had tried to save had died together!

Even younger was Alice Tulip of Sunderland. Left alone with her brother of 14 months in their prefab, Alice was horrified to find that the place was ablaze.

Her first thought was for the little boy. She picked him up and staggered through the flames to safety! Her age? Four!

Then there's Susan Overlon of Clapham in London who awoke coughing and choking. Her bed-room was full of smoke. Although only seven, Susan first roused her sister in another room and then rushed to where her parents and her baby brother Richard were sleeping! Thanks to her cool courage the family escaped injury—and this included their pets, a cat and two budgerigars!

Some children have been heroes without realising the fact. Thus we have the rather amusing episode of Michael Tobin. He went out to play in Holborn, London—and was afraid to go home. Why? Because his clothes were covered with soot and grime.

So Michael, aged eleven, spent the rest of the evening at a youth club. Later his parents came along, but there was no thrashing for Michael. By then they knew the whole story and had heard why their boy was in such a mess.

Michael had rushed into a blazing house where a crippled old lady was literally lying in flames. He extingished the flames with a bucket of water, and with the assistance of another woman carried the victim to safety!

But perhaps the palm for coolness in the face of danger should go to Jean Dawson. Ten years old and a Brownie, Jean was with her father in their farmhouse in Kenya when a Mau gang attacked and wounded a loyal Kikuyu. Despite the bullets which were thudding viciously on the walls, Jean gave him first aid and then telephoned the police.

They issued instructions on the best way of holding off the terrorists. These she repeated clearly and calmly to her father as he fired steadily from the house. He was able to hold out until rescue came—thanks largely to Jean!

(To be continued.)

VEDA SHASTRA POSHINEE SABHA

The fortieth annual meeting of the Veda Shastra Poshinee Sabha, Mysore, was held in the Sanskrit College Hall on the 3rd instant. Rao Bahadur M. Ramaswamy, the President, presided. After invocation, the Honorary Secretary, Sri K. M. Revanasiddaiah, M.A., Principal of the Sanskrit College, presented the report showing an income of Rs. 23000 and an expenditure of Rs. 16900 during the 4 years from 1956 to 1960. 18 students of the Sanskrit College were being provided boarding facilities by the Sabha.

After discussion of the report, the accounts were approved, and suggestions offered about improving the useful work of the Sabha. The Meeting then re-elected Rao Bahadur M. Ramaswamy as President, Sri G. R. Josyer, M.A., F R.E.S as Honorary Treasurer, Sri K M. Revanasiddaiah M A., as Hon. Secretary, Sri Y. Chandrashekhara Sastry, M.A., as Jt. Secretary, and Mahavidwan K. Srinivasa-Rangachar, B. S. Dattatri, B.A., N. Seetaramiah, Sri M. S. Venkatramanachar M A., Vidwan N. Venkatanarasimhachar, Vidwan Channigaraya Puranik, Vidwan K. Srinivasachar, Vidwan C. Ramachandrachar, Vidwan Venkatakrishna Bhatt, and Vidwan S. Subrahmanya Srowthi, as Members of the managing Committee.

Prime Minister, Pandit Jawaharlal Nehru has said,

"If I was asked what is the greatest treasure that India possesses, and what is her finest heritage, I would answer unhesitatingly, it is the Sanskrit language and literature and all that this contains. This is a magnificent inheritance, and so long as this endures and inflences the life of our people, so long will the basic genius of India continue. Apart from its being a treasure of the past, it is, to an astonishing degree, for so ancient a language, a living tradition. I should like to promote the study of Sanskrit and to put our scholars to work to explore and bring to light the burried literature in this language that has been almost forgotten."

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M A., F.R.E.S., M.R.S.L.

FIRST VOLUME Rs. 25/-

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

The Rationalist

HINDU SUPERIORITY

OTHER SCIENCES

(Continued from last issue)

After stating certain facts regarding magnetism and electricity neccssary to enable a man (unacquainted with the elements of these sciences) to understand his explanation, Babu Sita Noth Roy says: "According to what has been just now said, it is not very difficult to conceive that the body of the earth on which we live is being always magnetised by a current of thermal electricity produced by the sun. The earth being a round body, when its eastern part is heated by the sun its western part remains cold. In consequence a current of thermal electricity generated by the sun travels over the surface of the earth from east to west. By this current of thermal electricity the earth becomes magnetised, and its geographical north pole being on the right-hand side of the direction of the current, it is made the magnetic north pole, and its geographical south pole being on the left-hand side of the same current, is made the magnetic south pole. That the earth is a great magnet requires no proof more evident than that by the attractive and repulsive powers of its poles, the compass needle, in whatever position it is placed, is invariably turned so as to point out the north and the south by its two ends or poles. In the equatorial region the the compass needle stands horizontally, on account of the equality of attraction exerted on its poles by those of the earth; but in the polar region the needle stands obliquely, that is, one end is depressed and the other end is elevated on account of the inequality of attraction exerted on its poles by those of the earth. Such a position of the needle in polar regions is technically termed the dip of the needle.

"It has been found by experiments that the human body is a magnetisable object, though far inferior to iron or steel. That it is a magnetisable object is a fact that cannot be denied, for in addition to other causes there is a large percentage of iron in the blood circulating throughout all the parts of the body.

"Now, as our feet are for the most part of the day kept in close contact with the surface of that huge magnet—the earth—the whole human body therefore becomes magnetised. Further, as our feet are magnetised by contact with the northern hemisphere of the earth, where exist all the properties of north polarity, south polarity is induced in our feet, and north polarity, as a necessary consequence, is induced in our head. In infancy the palms of our hands are used in walking as much as our feet, and even later on the palms generally tend more towards the earth than towards the sky. Consequently south polarity is induced in them as it is in our feet. The above arrangement of poles in the human body is natural to it, and therefore conducive to our health and happiness. The body enjoys perfect health if the magnetic polarity natural to it be preserved unaltered, and it becomes subject to disease if that polarity be in the least degree altered or its intensity diminished.

"Although the earth is the chief source whence the magnetism of the human body is derived, yet it is no less due to the action of oxygen. Oxygen gas being naturally a good magnetic substance, and

being largely distributed within and without the human body, helps the earth a good deal in magnetising it.

"Though every human body is placed under the same conditions with regard to its magnetisation, yet the intensity and permanence of the magnetic polarity of one are not always equal to those of another. Those two properties of the human body are generally in direct ratio to the compactness of its structure and the amount of iron particles entering into its composition.

"Now it is very easy to conceive that if you lie down with your head placed southward and feet northward, the south pole of the earth and your head,—which is the north pole of your body, and the north pole of the earth and your feet, which are the two branches of the south pole of your body,—being in juxta position, will attract each other, and thus the polarity of the body natural to it will be preserved; while for the same reason, if you lie with your head placed northward and feet southward, the similar poles of your body and the earth being in juxta-position will repel each other, and thereby the natural polarity of your body will be destroyed or its intensity diminished. In the former position the polarity your body acquires during the day by standing, walking and sitting on the ground, is preserved intact at night during sleep; but in the latter position, the polarity which your body acquires during the day by standing, walking and sitting on the ground is altered at night during sleep.

"Now as it has been found by experiment that the preservation of natural magnetic polarity is the cause of health, and any alteration of that polarity is the cause of disease, no one will perhaps deny the validity of the sayings which instruct us to lie down with our heads placed southward, and never and nowhere to lie down with our heads placed northward."

Now, why in those two slokas the eastern direction is preferred to the western for the placing the head in lying down, is explained thus: "It has been established by experiments in all works on medical electricity that if a current of electricity pass from one part of the body to another, it subdues all inflammations in that part of the body where it enters into, and produces some inflammation in the part of the body whence it goes out. This is the sum and substance of the two great principles of Anelectrotonus and Catelectrotonus, as they are technically called by the authors of medical electricities.

"Now, in lying down with the head placed eastward, the current of thermal electricity which is constantly passing over the surface of the earth from east to west, passes through our body also from the head to the feet, and therefore subdues all inflammation present in the head, where it makes its entrance. Again, in lying down with the head placed westward, the same current of electricity passes through our body from the feet to the head, and therefore produces some kind of inflammation in the head, whence it goes out. Now, because a clear and healthy head can easily acquire knowledge, and an inflamed, or, in other words, congested head is always the laboratory of vague and distressing thoughts, the venerable sage Markandeya was justified in saying that man becomes learned by lying down with his head placed eastward, and is troubled with distressing thoughts by lying down with his head placed westward."[1]

(To be continued.)

1. Arya Magazine for December 1881, p. 211.

VEDIC PATH

Professor S. V. Venkateswara.

Man is not born to vegetate. The idea of progress is instinct in the soul, and implied in the throb of life in every limb. But the earthly tenement in which the soul is encaged, "this muddy vesture of decay," often conduces to a life of indolence and ease.

The first task of the Path-finder is to save the soul from inertia. Effort and work are divine, and the power to improve by self-effort, is not the least of our first gifts from Nature. Hence the Vedic prayer: "We meditate on the adorable effulgence of the First Cause, so that He may stimulate our strivings". There is no royal road to perfection. It has to be planned out by oneself along the lines best suited to the individual. But it is desirable that our energies run in line with Nature's forces. So is the pilgrim advised to rise early and gather bliss from dawn, imbibe her rosy health and inhale her pure air, and to worship the rising sun who follows in her wake. He should associate himself with that fountain of life by his unremitting toil and selfless service, illumining what is dark, and raising what is low, alike in the objective universe and in the subjective world. "He who feels thus at sunrise and sunset lights on all happiness." "The sun at the height of his glory at noon lights up the gloom in the darkest recesses of the human heart."

It requires the lure of happiness to keep the soul from the instinctive indolence of a lotus-eater. So Vedic literature is full of passages which hold out hopes of progeny, prosperity and power in this world (Praja, pushti, and saamraajya). Those for whom power and wealth have no charms are impelled by promise of a superior knowledge and effulgence, and of life in a Better Land (Brahmavarchas and Svarga). In one place we have a regular ladder of happiness laid for all, with prospect of pleasure increasing at every step even by the Benthamite standard —in range, duration and intensity, through every grade of life from the humdrum human to the highest heavenly. The pilgrim finds his goal at each step until a higher and superior joy (ananda) dawns on his spiritual vision. So he goes on evolving through eternity, and there is no relief from work (Kurvannevaha karmani jijivishet satam samaah—Isa Upd.).

A mere pursuit of pleasure will lead one along blind alleys or winding ways of murderous gloom. All action is not necessarily progressive, and all progress is not in the right direction. Hence the prayers to light up the Path and for guidance in avoiding meaningless cycles and epicycles in progress.

"Agni, lead us along the right path unto the sovereignty of the Self. Thou of deathless lustre knowest all the ways of progress. Kill out of us the forces of sin which would propel us along the winding ways of the world. So may we surrender ourselves unto thy guidance for ever more."

The world is too much with us; the flesh is heir to ills which drag us down; the devil tempts us on the way. What profiteth it a man if he gain the whole world but loses his soul? The quest of the soul is along the steep path of perfection (Rtasya-pantha), and a false or unwary step means a fall into the valley of the shadow of death. In the complex known as human nature Mr. Hyde usually gets the better of Jekyl. What helps is self-determination. Once the soul-force asserts itself and clasps the wavering mind to it with hoops of steel, there is fixity of aim (sraddha). Now comes the appeal to the Teacher: "He who avoids the guidance of the dependable friend, does not even get advice as his portion. ... He knows not the path of the good" (sukrtasya panthaam).

(To be continued.)

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakasha" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

rinted at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 49] Monday 18-9-1961 [PRICE 00-10 NP

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

VEDIC PATH

Professor S. V. Venkateswara.

(Continued from last issue.)

The three classes of beings—divine, demoniacal and human—approach Prajapati for advice. His mystic *da* invokes introspection, and they are conscience-struck. The Asuras give up the state of homo homini lupas and learn to practise daya or ahimsa. The devas read dana in da and learn humanity and self-restraint. What a lesson to modern nations whether on the path of lust for dominion or economic exploitation, love of power or political domination, military glory or cultural arrogance! What a lesson to the human complex blended in different proportions of the nature divine, the instinct of greed, and the disposition to be demoniacal! It will conduce to progress all round if greed relax into liberality, cruelty melt into mercy, and egotism bow to self-restraint.

When once the conscience is awakened, spiritual progress is bound to follow. A hymn to the waters implores them to wash off the sins due to hatred (droha), and one to Varuna is a penitential plea for pardon. Another analyses the harm done to others as caused by the physiological functioning of the various parts of the body, by harsh and untruthful speech, and unkind or uncharitable thought. Yet another strikes at the root cause of all evil—which is in the mind: "Kama and Manyu (Lust and Anger) are the agents of sin. I am neither doer nor abettor,"—and aims at an attitude of detachment. The Yajur Veda is full of reminders that even plants and animals have life and feeling. The grass or twig required for sacrificial purposes was to be lopped off from a knot so as to facilitate further sprouting from the stem or the branch. The very directions given at an animal sacrifice breathe tenderness for the victim, and warn the callous pain-giver that his sins would recoil on his own head. Thus the principle of ahimsa is well established. If harm be done by others unto him, it was not for him to indulge in revenge, but to invoke the aid of the gods to change their attitude towards him.

So in regard to the other two cardinal sins (greed and arrogance) Acceptance of gifts was a necessary evil, even at the El Dorado of an all-bounteous sacrifice, and had to be expiated by fasts and prayers. On the other hand, everyone had the duty of giving—giving of his own, and with all his heart. The gifts in the earliest times took the form of food (vaja) and presents (dakshina) at Sacrifices. "He who eats his food alone and by himself is steeped in sin". Sometimes there were permanent endowments (ishta purta) in the form of choultries and watering houses for feeding the hungry and quenching their thirst (Khadi and Prapa). But the highest yajna was the giving away everything one had (sarvavedasam, anantadakshinam). It became the one principle of Vedic teaching that "not action, nor liberality, but surrender and sacrifice (tyaga) was the path that led to immortality". Nyasa became exalted as the highest of the virtues.

But a self-conscious self-sacrifice tends to foster a certain spiritual pride or lead to a thirst for fame, that "last infirmity of noble minds." The story in the Kenopanishat shows how the Devas, the very agencies that work untiringly in the interests of the Universe, were infatuated with, and became arrogant from, the idea of the supreme importance of their work. For if the Wind cease to blow, the Waters to wet, or Fire to quicken, how can life exist? Brahman appears before them to humble them, and sets up a blade of common grass. The fire is unable to burn it, moisture to wet it, the wind to blow it away! Then there appears

before them Uma, the spotless daughter of the Snow, and explains to the dumbfounded Powers how they are are all tiny reflections of the Spirit "without whose command even a windle-straw cannot be moved." "From fear of its ceasing, do Fire and Water act as ordained, and Death speeds on his dreaded duty." It was in the triumph of the Spirit that the Devas discovered their own true greatness.

The introspection which led to self-restraint, sympathy and self-sacrifice, pointed also to a system of Self-discipline extending to the various sides of life. The body is to be made holy (punyam) by periodical fasts, regulation of diet, and observance of vows, so that it may not respond to the siren voice of Kaama or bind the soul in the silken meshes of Raaga. Continence is a cardinal virtue, and the positive virtues of brahmacharya are extolled so that a diffused sensuality may not flow from suppressed sexuality. Hatred is often a translated form of lust, and disappears along with it. Bodily energies flow from food, and there is a scheme of food regulation. Some kinds of food were forbidden as exciting passion (ucchishtam abhojyam). The company of evil-doers (pankti dushakas) was to be shunned at dinner, as also acceptance of food from the irreligious (na brahmanah rtayaavah puraannam akshan). Observance of these rules developed a certain mystic vision.

(To be continued.)

HIS VOTERS

A newcomer to politics got elected to Congress, and someone asked him how he did it.

"I didn't like what the incumbent congressman was doing, so I ran against him," he said.

"But the party machine was against you," persisted his questioner. "How did you manage to win?"

"Well," answered the new congressman, "I think everyone who knew me voted for him, and everybody who knew him voted for me—and he knew more people!"

* * *

Patrick, suffering from toothache, got up enough nerve to visit his dentist, but lost it again when he was about to get into the chair. The dentist told his assistant to give Pat a tot of whisky. "Got your courage back now?" he asked.

"No," replied Pat. So a second tot was brought, and a third.

"Now have you got your courage?" asked the dentist.

Pat squared his shoulders. "I'd like to see the man," he said, "who'd dare to touch my teeth now!"

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

HINDU SUPERIORITY

OTHER SCIENCES

(Continued from last issue.)

There are other time-honoured practices, which are founded upon a knowledge of the principles of eletricity and magnetism. For instance, we find that (1) Iron or copper rods are inserted at the tops of all temples; (2) Mindulies (metallic cells) made of either gold, silver or iron, are worn on the diseased parts of the body; (3) Seats made of either silk, wool, kusa, grass or hairy skins of the deer and tiger are used at the time of saying prayers. Those who are acquainted with the principles of electricity will be able to account for these practices. They know that the fuuction of the rod or the trisula (trifurcated iron rod) placed at the top of the Hindu temples is analogous to a lightning conductor The mindulies perform the same functions as electrical belts and other appliances prescribed in the electrical treatments of diseases. The golden temple of Vishweshwara at Benares is really a thunder-proof shelter. Professor Max Muller recommends the use of a copper envelope to a gunpowder magazine to exclude the possibility of being struck by lightning. The woollen and the skin asanas (seats) protect our lives during a thunder-storm from the action of a return shock, and keep our body insulated from the earth.

There is another practice among the Hindus which is explained by an Austrian scientist. In representations, "around the head of each of the Hindu gods is the aureole." But why they should be so represented was a mystery until now. Baron Von Reichenbach, an Austrian chemist of eminence, thus explains it. He says: "The human system, in common with every animate and inanimate natural object, and with the whole starry heavens, is pervaded with a subtle aura, or, if you please, imponderable fluid, which resembles magnetism and electricity in certain respects, and yet is analogous with neither. This aura, while radiating in a faint mist from all parts of our bodies, is peculiarly bright about the head, and hence the aureole." "In fact," says Col. Olcott, "we see that Reichenbach was anticipated by the Aryans (Hindus) in the knowledge of the Odic aura." And yet, "we might never have understood what the nimbus about Krishna meant, but for this Vienna chemist, so perfect is the sway of ignorance over this once glorious people!" [1]

Another practice of the Hindus which is ridiculed by non-Hindus is that "when they sit down to eat, every man is isolated from his neighbours at the feast; he sits in the centre of a square traced upon the floor, grandsire, father and son, brother and uncle, avoiding touching each other quite as scrupulously as though they were of different castes. If I should handle a Brahman's brass platter, his lotah or other vessel for food and drink, neither he nor any of his caste would touch it, much less eat or drink from it until it had been passed through fire: if the utensil were of clay it must be broken. Why all these? That no affront is meant by avoidance of contact is shown in the careful isolation of members of the same family from each other. The explanation, I submit, is that

1. Col. Olcott's lecture delivered at the Town Hall, Calcutta, on 5th April, 1882.

every Brahman was supposed to be an individual evolution of psychic force, apart from all consideration of family relationship: if one touched the other at his particular time when the vital force was actively centred upon the process of digestion, the psychic force was liable to be drawn off, as a leaden jar charged with electricity is discharged by touching it with your hand. The Brahman of old was an initiate, and his evolved psychic power was employed in the agnihotra and other ceremonies. The case of the touching of the eating or drinking vessel, or the mat or clothing of a Brahman, by one of another caste of inferior psychic development, or the stepping of such a person upon the ground within a certain prescribed distance from the sacrificial spot, bear upon this question. In this same plate of Baron Reichenbach's, the figure F represents the aura streaming from the points of the human hand. Every human being has such an aura, and the aura is peculiar to himself or herself as to quality and volume. Now, the aura of a Brahman of the ancient times was purified and intensified by a peculiar course of religious training—let us say psychic training—and if it should be mixed with the aura of a less pure, less spiritualized person, its strength would of necessity be lessened, its quality adulterated. Reichenbach tells us that the odic emanation is conductible by metals, slower than electricity, but more rapidly than heat, and that pottery and other clay vessels absorb and retain it for a great while. Heat he found to enormously increase quantitatively the flow of odyle through a metal conductor. The Brahman, then, in submitting his odylically-tainted metallic vessel to the fire, is but experimentally carrying out the theory of Von Reichenbach.

(To be continued.)

HURRY UP

Do you want to become a millionaire? Then always be in a hurry—a great hurry! Sounds easy, doesn't it? It looks easy, too, when you hear about Mr. James Ling who is a millionaire at the comparatively early age of thirty-eight.

He's the go-getting president of one of America's biggest electronics firms. His friends and business associates say that he's always in a hurry—to clinch worth-while deals, to seize opportunities!

And he is moving up the ladder of success faster than almost any other millionaire in the nation's history. Some say he'll "be another Rockefeller."

He was worth only a few hundred pounds when his meteoric career began. He invested his small savings in a tiny electrical business less than fourteen years ago after his discharge from the navy.

He lived meagrely at first in a little room behind his shop to save cash for the expansion of the business. In less than a year he won a biggish contract to wire a building.

Now this "live wire" is head of a concern with assets estimated at ninety-three million dollars, and with annual sales totalling 148 million dollars! He works a twelve-hour day and travels about 10,000 miles a year visiting company plants.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟ ದೈವತಸಾರ	
ಶಿಳ್ಯದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

"LIKE CHILDREN"

(Continued from Previous issue.)

Through John Anderson's quick thinking both he and his one-year-old brother Eamon escaped serious injury and perhaps death A bullock ran wildly through the streets of West Hartlepool in Durham and charged full tilt at the two children Without hesitation John snatched up his brother and with a mighty leap deposited him safely between two parked cars!

And how is this for another example of initiative and courage? A boy of nine was left in charge of a village shop in Essex while his aunt popped out. A man came in, and in his hand was a cosh.

"Hand over the money in the tilt," he snarled, waving the cosh threateningly. The boy only laughed! "There's no money there," he retorted. "It was all banked this morning. If you don't believe me come and look!"

The man hesitated—and was lost. The boy snatched up a weight and hurled it at the intruder. It did not hit him, but he turned and bolted. "Coo!" exclaimed the little lad afterwards. "Wasn't I scared!"

But let me tell you about some of the other doings of youngsters—achievements as distinct from heroism. A man arrived at Tilbury Docks on the Thames after two years in the East. He reached Liverpool Street Station in London and was about to board a train for East Anglia when a small, excited figure flung itself into his arms. It was Brenda, his seven-year-old daughter, whom he had expected to be safe and sound in her Suffolk home a hundred miles away!

"I was ill in bed when I heard that my husband was coming," her mother told me afterwards. "Therefore I was unable to meet him. I remember that Brenda asked me all about the train, but I paid no particular attention at the time. How she got to Liverpool Street I have never been able to discover. But she managed it somehow!"

Similar affection must have inspired the small boy living in Weston-super-Mare in Somerset. He evolved a really delightful scheme for making his mother's birthday particularly happy. On a card he wrote: "My present is to do twelve jobs for Mummy without grumbling." Underneath he drew twelve squares, and as he ran the errands, he asked each tradesman in turn to sign one of the squares!

On a different plane is the incident in which a girl of seven in Huston, Texas, features Her brother—a man of 30—was in the lockup on a drink charge. His sister bailed him out! X.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashaa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

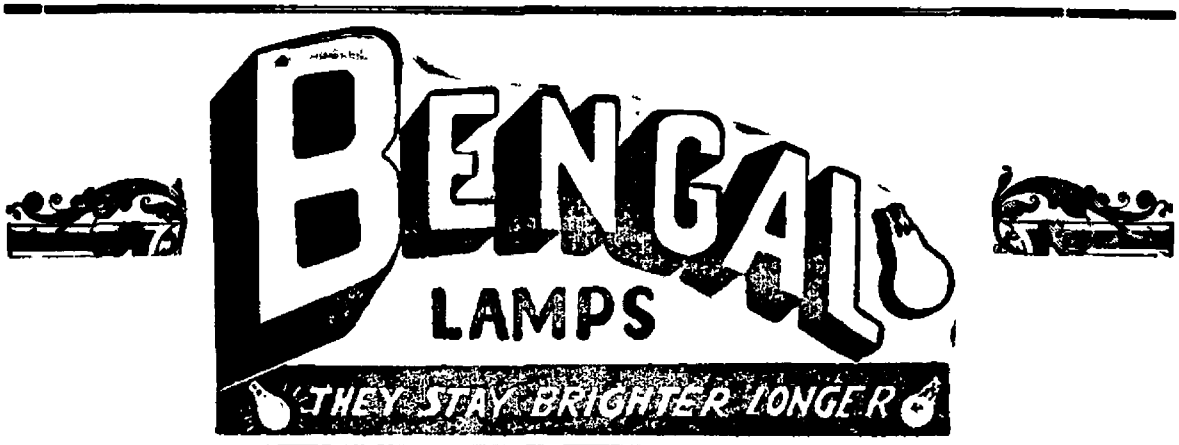
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 50] Monday 25-9-1961 [PRICE 00-10 NP



RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so." A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... " 8

VEDIC PATH

Professor S. V. Venkateswara.

(*Continued from last issue.*)

Speech was the principal gateway of the mind, and it was to be made gentle, truthful and comforting. It was to be stayed from reviling (parivad) the good and the great, and from voicing scandal. It was to be mainly dĕvoted to utterance of sacred texts, so that the mind should dwell upon them and derive from them an urge towards the higher life. The other senses which, like refractory horses, had dragged the mind away, now became its willing auxiliaries. The eye helped to fix the gaze and imprint on the mind the things that were holy (bhadram), the ear heard that which was good, and nerve and blood moved in every limb so as to serve the needs of a higher life.

Every impulse in the mind was sublimated. It ceased to be a hindrance and became a help. Greed learnt to hoard in heaven, and hatred to hate itself. Low sensuality and lust were transfigured into the adoration of the Beautiful (tan nama ityupasita : namyante asmai kamah) New facilities appeared and new faculties came into play. When the mind became steadfast and observed a vow (vrata) all the beings in the universe offered co-operation (vratam upayantam anupayanti).

The earlier generations had been content to follow the path of their Fathers (pitryana), living lives of rustic virtue and simple faith, observing "seven rules of conduct laid down by the ancients," and honouring father and mother, teacher and guest. In after-life they enjoyed delights with Yama, in the placid moonlight. But their happiness was consumed by the fulfilment of desire in Yamaloka, and they had to return to mother Earth with visions of fresh longings.

Higher than this was the path of the Gods (devayana). Here was an eternal summer that never fades. In this Better Land no hunger or thirst was heard of, and all were free from fear and crabbed age. The Gods transported themselves in ecstasies of delight and were in eternal pursuit of higher joys. But their orgies flowed only from the fountain of joy that welled up from their hearts. If that ceased to flow, all joy would cease, and the thought of its ceasing smote the devas with horror.

The thinking mind pondered long and seriously on the path of self-evolution. Neither of the paths seemed to satisfy. "Where is that infinite Spirit on which all these are embroidered? Is it Food or Breath or Mind or Knowledge or Joy?" asked Bhrugu the son of Varuna, plunged in thought. His father set before him the canons of judgment, and insisted on his finding it for himself by meditation (tapas). Thus did he finally realise that Ananda was Brahma—the joy or happiness in life that ultimately sustains all creation, though it lapses now and then into moody melancholy.

And there is a scale of hedonistic values. The lowest are those of the world and the flesh, the pleasure of the humdrum human life. Higher were the pleasures in art and ideal, of the Gandharvas. Higher still were the pleasures of personality surviving bodily death which was enjoyed by the most advanced among the Fathers. The devas (divine beings) had their joys intensified in concerns entirely of the Spirit, which brought successively knowledge, refinement and power; higher was the delight of the all-wise Brihaspati, with his

(*Continued on page 6*)

The Rationalist

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

"Art will always be caviare to the vulgar, but those who would really learn and understand it should begin with Indian art, for true Indian art is pure art, stripped of the superfluities and vulgarities which delight the uneducated eye. Yet Indian art, being more subtle and recondite than the classic art of Europe, requires a higher degree of artistic understanding, and it rarely appeals to European dilettanti, who, with a smattering of perspective, anatomy, and rules of proportion added to their classical scholarship, aspire to be art critics, amateur painters, sculptors or architects, and these unfortunately have the principal voice in art administration in India." [1]

In the chapter on the "Inspiration of Indian Art" in his great work "Indian Sculpture and Painting," Mr. Havell, after describing the spiritual character of the Hindus, and the meaning they understood of the winds which swept through the forest trees, the waters which poured down from the Heaven-built Himalayas, the power and beauty of the rising and the setting sun the radiant light and heat of midday, the glories of the Eastern moonlit nights, the majestic gathering of the monsoon clouds, the fury of the cyclone, the lightning flash and thunder and the cheerful dripping of the life-giving rain, says: "From this devout communion with nature in all the marvellous diversity of her tropical moods, came the inspiration of an art possessing richness of imagery and wealth of elaboration which seem bewildering and annoying to our dull Northern ways of thinking." [1]

Comparing the European and Hindu art, Mr. E. B. Havell, says: "European art has, as it were, its wings clipped: it knows only the beauty of earthly things. Indian art, soaring into the highest empyrean, is ever trying to bring down to earth something of the beauty of the things above." [2]

"It is curious that archæologists who are so concerned in trying to prove that nearly all Indian art was derived from the West, should seem to be only dimly aware of the immeasurably greater debt which European art and science owe to India, for they very rarely dwell upon it. From the time of the break-up of the Roman Empire, and even some centuries before, down to the days of the Renaissance, there was flowing into Europe a continuous under-current of Indian science, philosophy and art, brought by the art-workers of the East.....Indian idealism during the greater part of this time was the dominant note in the art of Asia which was thus brought into Europe.. .. ..The spirit of Indian idealism breathes in the Mosaics of St. Mark's at Venice, just as it shines in the mystic splendours of the Gothic Cathedrals.....When a new inspiration comes into European art it will come again from the East."

As regards the position India occupies in the world of art, Mr. E. B. Havell says: "To form a just estimate of any national art we must consider not what that art has borrowed, but what it has given to the world. Viewed in this light, Indian art must be placed among the greatest of the great schools,

1. Havell's Indian Sculpture and Painting. p. 69.

1. Indian Sculpture and Painting. p. 88.

2. Havell's Indian Sculpture and Painting. p. 24.

either in Europe or in Asia. None of the great art schools are entirely indigenous and self-contained, in the archæological sense; there is none which did not borrow material from other countries, and the schools of Greece and Italy are no exception to this rule. What India borrowed from outside her own world, was repaid a hundredfold by products of her own creative genius. If she took this from here, that from there, so did Greece, so did Italy: but out of what she took came higher ideals than Greece ever dreamt of, and things of beauty that Italy never realised! Let these constitute India's claim to the respect and gratitude of humanity!" [1]

ARCHITECTURE AND SCULPTURE

There is another unmistakable proof of the wonderful civilization of the ancient Hindus —it is their architecture. The magnificent Hindu temples, the splendid palaces, the formidable forts, and the wonderful caves are truly monuments of human genius, and marvels of human industry and skill. They have excited the admiration of European critics, and have elicited expressions of wonder and amazement from them. Mrs. Manning says: "The ancient architecture of India is so amazing that the first European observers could not find terms sufficiently intense to express their wonder and admiration, and although the vividness of such emotions subsides on more intimate acquaintance, the most sober critics still allow that it is both wonderful and beautiful." [2]

(To be continued.)

1. Havell's Indian Sculpture and Painting, p. 169.
2. Ancient and Mediæval India, Vol. I, p. 391.

"DON QUIXOTE"

People who wish to live in a new town being built on the outskirts of Madrid must have read the whole of the novel, "Don Quixote."

Chief architect Don Fernandez Shaw says his idea is that the town, El Toboso, eight miles from the centre of Madrid, will be a permanent monument to the Spanish novelist Cervantes.

In Cervantes' famous novel, Don Quixote dedicated his deeds to the maid, Dulcinea del Toboso.

Several of the cafes and restaurants in the new town will be traditional Don Quixote "Ventas", and many of the houses will include features of Cervantinian buildings.

Even the post office and tobacconists will sell copies of Don Quixote—in Spanish, French, English, Italian and German.

"Cervantes and Don Quixote have been our inspiration," says Don Fernandez. "Therefore, only residents who have read at least Don Quixote will be considered."

Questions will be asked to prove whether applicants really have read the book!

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦-೬-೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

"Art will always be caviare to the vulgar, but those who would really learn and understand it should begin with Indian art, for true Indian art is pure art, stripped of the superfluities and vulgarities which delight the uneducated eye. Yet Indian art, being more subtle and recondite than the classic art of Europe, requires a higher degree of artistic understanding, and it rarely appeals to European dilettanti, who, with a smattering of perspective, anatomy, and rules of proportion added to their classical scholarship, aspire to be art critics, amateur painters, sculptors or architects, and these unfortunately have the principal voice in art administration in India." [1]

In the chapter on the "Inspiration of Indian Art" in his great work "Indian Sculpture and Painting," Mr. Havell, after describing the spiritual character of the Hindus, and the meaning they understood of the winds which swept through the forest trees, the waters which poured down from the Heaven-built Himalayas, the power and beauty of the rising and the setting sun the radiant light and heat of midday, the glories of the Eastern moonlit nights, the majestic gathering of the monsoon clouds, the fury of the cyclone, the lightning flash and thunder and the cheerful dripping of the life-giving rain, says: "From this devout communion with nature in all the marvellous diversity of her tropical moods, came the inspiration of an art possessing richness of imagery and wealth of elaboration which seem bewildering and annoying to our dull Northern ways of thinking." [1]

Comparing the European and Hindu art, Mr. E. B. Havell, says: "European art has, as it were, its wings clipped: it knows only the beauty of earthly things. Indian art, soaring into the highest empyrean, is ever trying to bring down to earth something of the beauty of the things above." [2]

"It is curious that archæologists who are so concerned in trying to prove that nearly all Indian art was derived from the West, should seem to be only dimly aware of the immeasurably greater debt which European art and science owe to India, for they very rarely dwell upon it. From the time of the break-up of the Roman Empire, and even some centuries before, down to the days of the Renaissance, there was flowing into Europe a continuous under-current of Indian science, philosophy and art, brought by the art-workers of the East.....Indian idealism during the greater part of this time was the dominant note in the art of Asia which was thus brought into Europe.. .. ..The spirit of Indian idealism breathes in the Mosaics of St. Mark's at Venice, just as it shines in the mystic splendours of the Gothic Cathedrals.....When a new inspiration comes into European art it will come again from the East."

As regards the position India occupies in the world of art, Mr. E. B. Havell says: "To form a just estimate of any national art we must consider not what that art has borrowed, but what it has given to the world. Viewed in this light, Indian art must be placed among the greatest of the great schools,

1. Havell's Indian Sculpture and Painting. p. 69.

1. Indian Sculpture and Painting. p. 88.
2. Havell's Indian Sculpture and Painting. p. 24.

either in Europe or in Asia. None of the great art schools are entirely indigenous and self-contained, in the archæological sense; there is none which did not borrow material from other countries, and the schools of Greece and Italy are no exception to this rule. What India borrowed from outside her own world, was repaid a hundredfold by products of her own creative genius. If she took this from here, that from there, so did Greece, so did Italy: but out of what she took came higher ideals than Greece ever dreamt of, and things of beauty that Italy never realised! Let these constitute India's claim to the respect and gratitude of humanity!" [1]

ARCHITECTURE AND SCULPTURE

There is another unmistakable proof of the wonderful civilization of the ancient Hindus —it is their architecture. The magnificent Hindu temples, the splendid palaces, the formidable forts, and the wonderful caves are truly monuments of human genius, and marvels of human industry and skill. They have excited the admiration of European critics, and have elicited expressions of wonder and amazement from them. Mrs. Manning says: "The ancient architecture of India is so amazing that the first European observers could not find terms sufficiently intense to express their wonder and admiration, and although the vividness of such emotions subsides on more intimate acquaintance, the most sober critics still allow that it is both wonderful and beautiful." [2]

(To be continued.)

1. Havell's Indian Sculpture and Painting. p. 169.
2. Ancient and Mediæval India, Vol. I, p. 391.

"DON QUIXOTE"

People who wish to live in a new town being built on the outskirts of Madrid must have read the whole of the novel, "Don Quixote."

Chief architect Don Fernandez Shaw says his idea is that the town, El Toboso, eight miles from the centre of Madrid, will be a permanent monument to the Spanish novelist Cervantes.

In Cervantes' famous novel, Don Quixote dedicated his deeds to the maid, Dulcinea del Toboso.

Several of the cafes and restaurants in the new town will be traditional Don Quixote "Ventas", and many of the houses will include features of Cervantinian buildings.

Even the post office and tobacconists will sell copies of Don Quixote—in Spanish, French, English, Italian and German.

"Cervantes and Don Quixote have been our inspiration," says Don Fernandez. "Therefore, only residents who have read at least Don Quixote will be considered."

Questions will be asked to prove whether applicants really have read the book!

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

(*Continued from page* 3.)

infinite illumination, rising to that of Prajapati who created ever-new forms of increasing sweetness and light. Highest of all was the bliss of synthesis, the realisation of the cosmos as a synthetic whole, and the capacity to identify oneself with every layer of the cosmic consciousness. When the little self had become extinct, the Universal Self appeared in its place.

The highest hedonistic value leads therefore to "mysticism" in theVedanta. The quest of pleasure led to the conception of the one whole (akhanda), single and indivisible, to be sensed and felt, not logically analysed or verbally described. It was felt that while everyone of us was attached to a differential (Satya), the integral of all of us (Rta) was lost at eternity (amrta). "In utter darkness are they who are devoted to the path of action or to the worship of images; in worse darkness, those devoted to Knowledge, or to worship without images." Those who understood used both the paths at particular stages of evolution to achieve the end which was higher than both. Knowledge showed a correspondence of the macrocosmic and the microcosmic worlds, and along the lines of the one, the other unfolded itself to spiritual vision. Progress meant increasing selflessness (akaamahatatva) as well as increasing power, so that the highest and best powers of the soul were realised and surrendered to Service.

The supremest effort of the Vedantic mystic was how to clutch at Infinity and Eternity as One Whole(akhanda or Purnam) whether as Power, as Truth, or as Bliss (progress along one path implied and included that by the other two.). To this end, he had the training to move towards the Universal in the ordinary things of life, and to look on every act of routine from the highest point of view. He might be bathing in a tiny brook, but the hymns he uttered brought deep thoughts—of the waters that washed the globe and quickened life, and the enveloping waters that symbolise the mystery of eternity. The food that he took nourished him with everlasting life, and in him food and feeder became as one.

The spiritual student, thus given glimpses of the high peaks and ridges of Universality, burned with a desire to grasp the whole. He implored the highest of the Parts to shed its limitations and appear before him entire. "Oh Pooshan, pathfinder, cast off thy veil of gold, the glitter of which hides from me the Reality. As I am on the right path, do let me realise the highest and best aspect of Thy Self. The Self that thou art, that is the Universal Spirit, even that is me, and so I abide". "Shuffling off the sheaths of the soul does the Realised Spirit abide. He sings His routine of life, for by action he is not tainted. Not for him is the thought of the worry whether what he does may be right or wrong. He is alike subject and object, doer and deed, giver and receiver, the centre and circumference of Immortality." That is Perfection, hence the profundity of this; for from Perfection verily arises infinite Potentiality. Everything that is but a speck of the Perfect, and must partake of its own nature, and must needs be perfect (Purnasya purnam adaaya purnam eva avashishyate). May Peace reign supreme!"

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

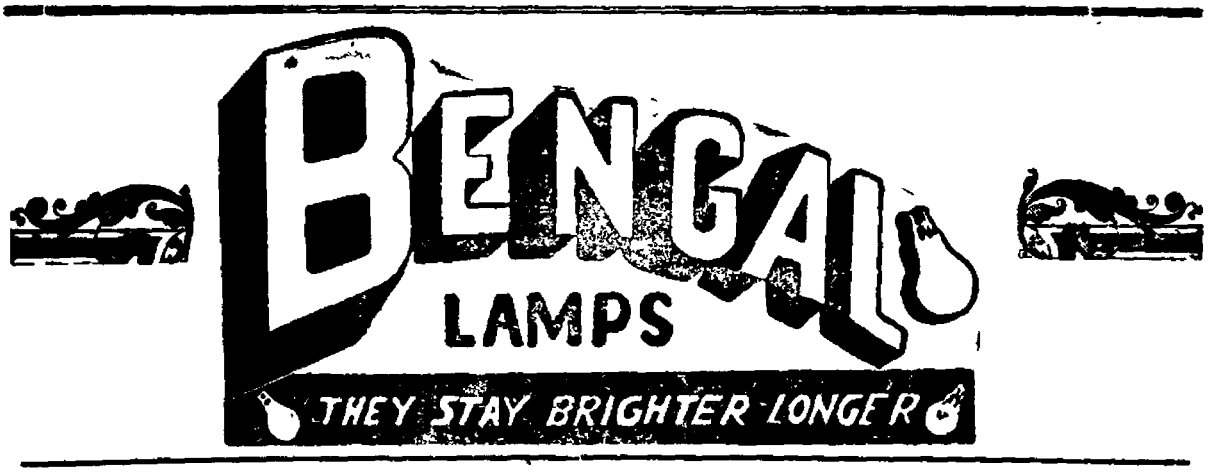
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXI No. 51-52] Monday 2-10-1961 & 9-10-61 [Price 00-10 NP



RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY- G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

UNTRUSTWORTHY

The Integration and Madurai Jambories have been loud in vaunting Congress's achievements all these years, and claiming its right to be further entrusted with administering the country. The following correspondence reveals its own tale of Congress's reckless administration of Municipal affairs in Mysore.

To 28-2-58.

The President,
City Municipal Council, Mysore.

Dear Sir,

A hundred years ago the site behind the present Banumiah's School building was a pond called "Sreenivasa-katte," built by my great-grandfather for water supply to the locality. Subsequently it was filled up, and the Municipality undertook to maintain a fountain and flower-garden in the donor's name.

That was not kept up, and the site was given over to Banumiah.

On my protesting to Dewan Banerji, compensation was granted, but the Municipality contested our claim, and it went to the District Court.

At that time Dr. Gopalaswamy had started a new kindergarten school, to which the Municipality was giving a grant of Rs. 50. He approached us through Director N. S. Subba Rao and as a result the District Court decided as per the enclosed Razinama.

As per its terms, the

"Khas Rytwic Gomatham Srinivas Josyer's Shishuvihar" building in Lakshmipuram was built and the Municipality got the Opening Ceremony performed by Sir Charles Todhunter on 27-2-33.

Now Dr. Gopalaswamy is dead, the Shishuvihar is just an ordinary Middle School charging heavy fees, and there is no properly constituted Committee. The school management and funds and the building also are passing into alien hands.

I am inviting your kind attention to the Court order, and request that a Committee be appointed with the Municipal President as Chairman, and the Donor's representative as Vice-Chairman.

Some time ago the Municipal Council urged the need for starting a Girls' High School in the locality. We could easily open one in that building by next June.

Requesting urgent action in the matter,

I remain,
Yours Sincerely.
G. R. Josyer."

To 17-5-61.

The Commissioner,
City Municipality, Mysore.

Dear Sir,

Permit me to bring to your kind notice the enclosed order copy in Mis.No. 5 of 27-28 of the District Judge's Court, Mysore. Clause 2 therein prescribes that the Shishuvihar building and school in Lakshmipuram should be known as,

"Khas Ritwic Gomatham Srinivasa Josyer's Shishuvihar," and be in the charge of the Municipal Council.

Dr. Gopalaswamy who was conducting the school is dead.

As per the Court order I have to urge that the Municipality should take possession of the school, and appoint a Committee, with the President as Chairman, and Donor's representative as Convener, and five members. I enclose the invitation to the Opening Ceremony on 27-2-1933 issued by the President and Councillors, and requesting the favour of very early action.

remain
Yours Sincerely,
G. R. Josyer.
Donor.

In the Court of the District Judge, Mysore Division, Mysore.

(Dated 19-7-1929.)

Mis Case No. 5 of 1927-28.

Petitioners:		Respondent:
1. G. Sreenivasa Josyer,		
2. G. R. Josyer,	Vs.	The Chairman, City Improvement Trust Board, Mysore.
3. The President, City Municipal Council, Mysore.		

Reference under Section 30 of the Land Acquisition Regulation for apportionment of compensation of Rs. 5000/- awarded for the acquisition of "Srinivasa Katte" in Krishnaraja Mohalla, Mysore.

A Razinama has been filed by the Parties.

Order:- The Razinama is filed. The amount of compensation will be disposed of as stated in the Razinama. No order as to costs.

Razinama filed by claimants 1, 2, and 3. Claimants 1, 2, and 3 above-mentioned have agreed to the disposal of the compensation amount in Court in the following manner:-

1. Out of the compensation amount in Court, a sum of one thousand rupees shall be handed over to the Board of Sanskrit Examinations, Maharaja's College, Mysore, to give 100|- to the "Veda Shastra Poshini Sabha Fund" and to invest Rs. 900/- as an endowment the interest of which shall be utilised for the purpose of awarding a medal or prize as may be settled by the claimants 1 and 2 and the said Board.
2. Claimants 1 and 2 agree to give the balance of four thousand rupees as a donation to the Mysore City Municipal Council, for the building of a Primary School in the City of Mysore on the following conditions which the third claimant accepts:
   (a) The school building that is to be built out of this amount and any other contribution from the Government and the Municipality, shall be built by the third claimant and the money in Court may be handed over to him so that it may be invested till the details with regard to the building are settled.
   (b) The school thus built shall be named "Khas Rytvik Gomatham Srinivasa Josyer's School".
   (c) The management of the School shall vest in the Mysore City Municipal Council.
3. All the claimants agree that the costs of these Proceedings shall be borne by them.

Sd. K. Shankaranarayana Rao,
District Judge.
19-1-29.

"True Copy."

Reprint from "Swarajya" Madras:

SISU VIHAR FOR MYSORE

MR. G. R. JOSYER'S DONATION

Mysore, Feb. 27, 1933.

This evening at 5 p.m. amidst a vast gathering of distinguished ladies and gentlemen Sir Charles Todhunter performed the opening ceremony of "Khas Rythwic Gomatam Srinivasa Josyer's Sisuvihara."

Mr. B. T. Keshav Iyengar, Municipal President, requesting Sir Charles to open the institution said :—

"I consider it a great pleasure and privilege to welcome you here this evening and request Sir Charles to graciously open this new building endowed by Khas Rythwic Gomatam Srinivas Josyer, the Municipality and the Government.

About 4 years back a Toddler's play centre and infant's school was started by Dr. Gopalaswami at his residence in Vontikoppal at the instance of the Department of Education, the department having kindly sanctioned a grant of Rs. 1,000 for the initial equipment from the funds of the Economic Conference. The experimental School having attracted a good deal of public attention and an insistent demand for a similar school in a more central place in Mysore so as to enhance its usefulness, the school was removed to a rented building in Lakshmipuram, the Municipality having kindly agreed to contribute Rs. 50 a month towards the rent of the building. The Education Department also encouraged the institution by sanctioning a recurring grant of Rs. 600 per year towards the salary of the teachers. The need for a semi open-air type of school building suited to the needs of growing children was soon felt. and the question was receiving the earnest consideration of the authorities concerned. Thanks to the public spirit of Mr. G. R Josyer, the scheme assumed a definite shape, when he came forward with the proposal that a sum of Rs. 4000 due to him from the Municipality might be utilised for the construction of such a building as the institution's needs called for. Mr. Josyer's ancestry goes back to a century and half. and his forefathers have long been connected with the Palace and rendered honourable and meritorious service. Mr. Srinivasa Josyer's grandfather came to Mysore about 140 years ago and was made Khas Rythwic in the Palace by His Highness Krishnaraja Wodeyar III.

In those early days when filtered water supply through pipes was unknown, charity often took the shape of providing wells and drinking water ponds, and the old gentleman built a water tank called the "Srinivasa Katte", about the year 1820 which continued to exist for 3 generations. When modern system of water supply came into vogue, the need for these earlier type of resorvoirs ceased to exist and in the interests of the sanitation of the city the pond was closed. As this form of charity disappeared, Mr. Josyer rightly turned the stream of charity in another direction to perpetuate the good intentions and deeds of his forefathers. Being a learned man

himself, he felt that one of the best forms of charity would be to help cause of Education in some form or another. Here then was an opportunity which he readily availed of and here also was a cause with which he fully sympathised. We are all therefore greatly indebted to the family of Mr. Josyer for their charitable deeds and their public spirited activities, and our sincere thanks are due to Messrs. Srinivasa Josyer and G. R. Josyer. To supplement this grant, the Municipality kindly sanctioned Rs. 4000 and the Government (the Education Department) another Rs. 4000. To them also our grateful thanks are due. The contractor Mr. A. K. S Raghvan also, has placed us under a debtof gratitude by undertaking to construct the building at Rs. 2000 less than the estimated cost there of. Thus a building worth nearly Rs. 16000 including the site kindly granted by the Trust Board, has been brought into existence by an actual expenditure of Rs. 12,000 in cash.

Sir Charles Todhunter said: It gives me very great pleasure to come here today and take a small part in the opening of the wonderful building with its delightful and practical name, "Khas Rythwic Gomatam Srinivasa Josyer's Sisu Vihar." Sisu Vihar if I interpret it correctly means child's delight, and I feel sure that it is a most appropriate description both of the building itself and of the work that is to be done in it as I have seen it done in the temporary buildings that have so far been used for the purpose.

The fact that a considerable part of the endowment is the gift of a Khas Rythwic encouraged me still further to accept the invitation to be present, for I felt that it implied a guarantee that the scheme however moral it might appear to be was one that had found favour with some one as orthodox and old fashioned as myself.

After Sir Charles Todhunter's speech the grandson of Mr. Srinivasa Josyer thanked Sir Charles Todhunter and others.

Then Dr. Gopalaswamy, addressed the meeting on the importance and objects of Shishu Vihara in all details. He said it is a National cause of all importance, in the moral interest of the childern and the state.

Then in the grand hall of the Shishu Vihara, the young boys and girls enacted a drama and a variety entertainment which were very interesting.

Then a cinema show was shown on 'health and welfare'. The function closed at 9 p.m."

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಸೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work." ART - PAPER EDITION .... Rs. 12

"A work of international interest." LIBRARY EDITION .... " 8

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C,
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of 'Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha"

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

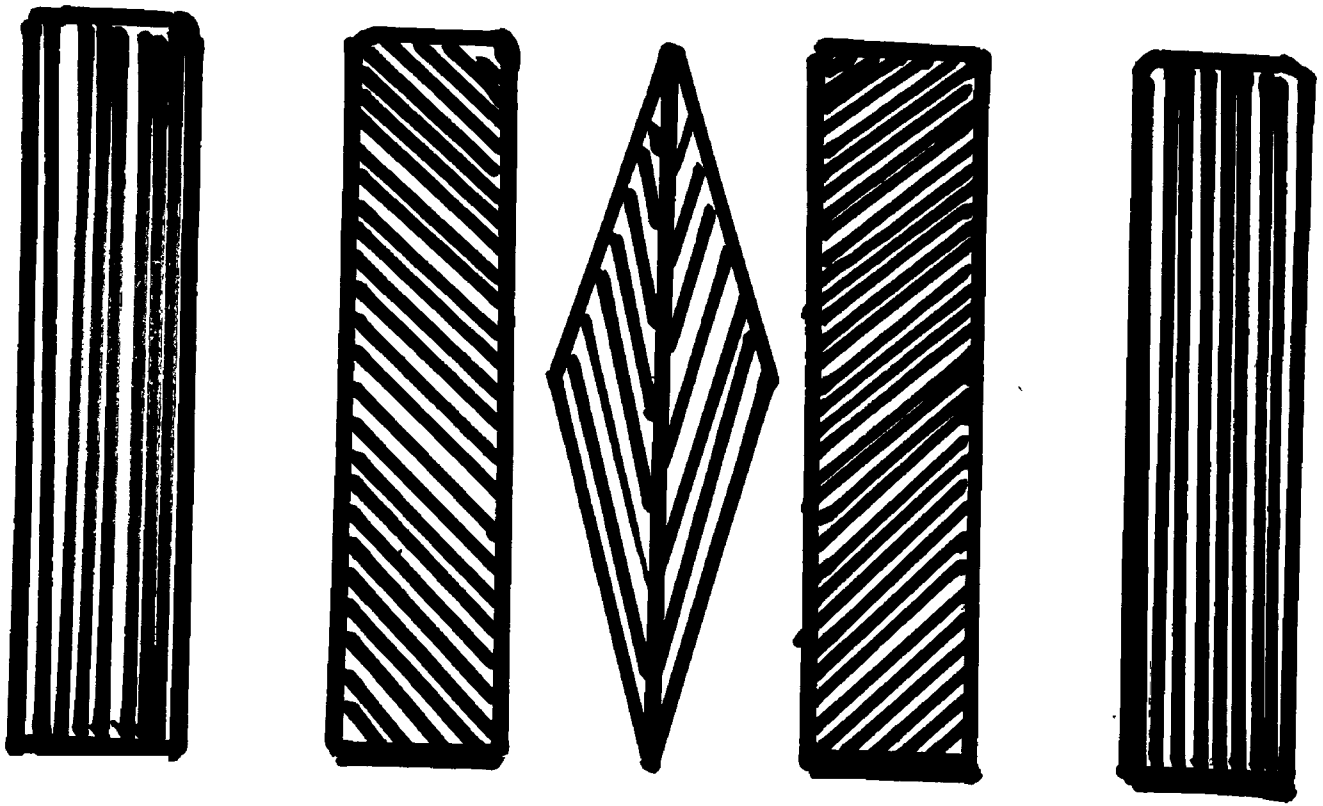
S V. KAMAT, BOOK-SELLERS, BOMBAY.

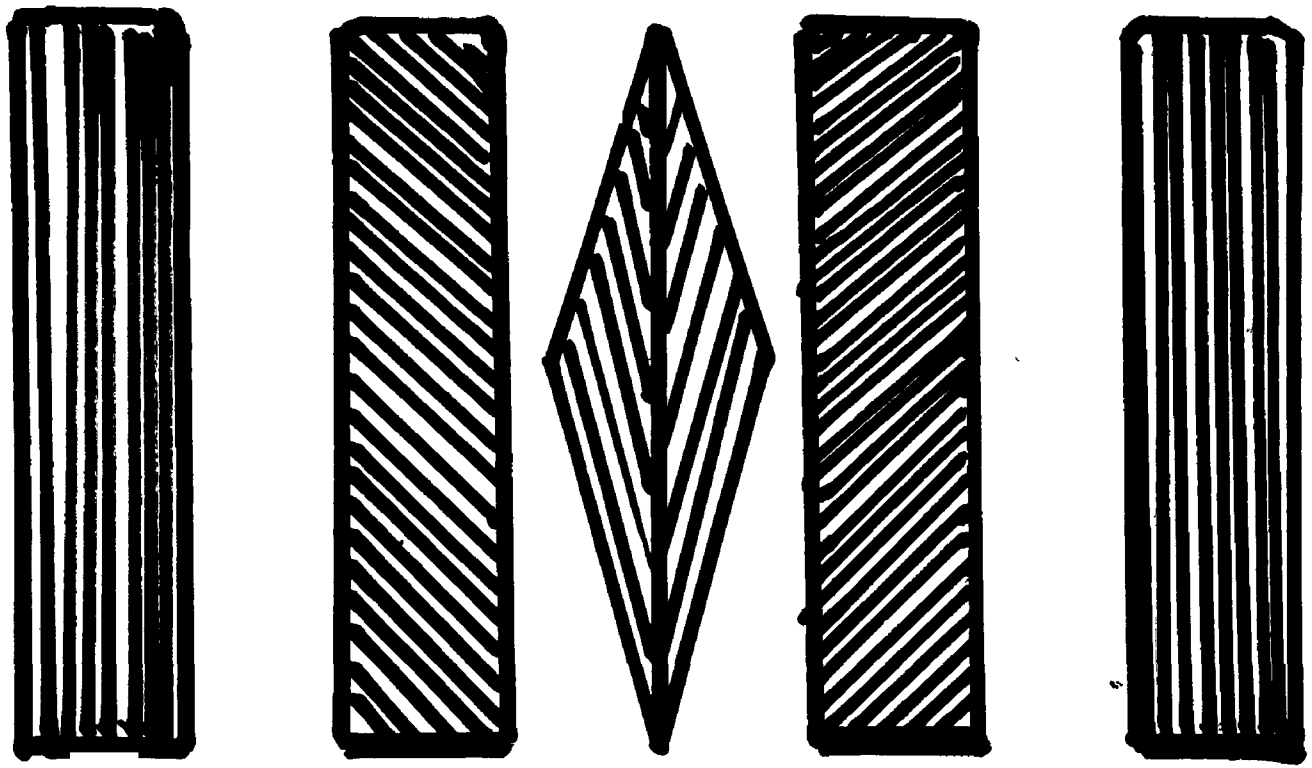
Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.





Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 1] Monday 16-10-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

asset to all Libraries

45/-

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

Strength and durability, beauty and majesty, are the characteristics of the Hindu style of architecture. Mahmud Ghaznavi, writing to the Khalif from Madhura, said that "the buildings of India were surely not less strong than the Mohammedan faith!" Such expressions of wonder from one of the greatest fanatics that ever lived is significant evidence of the highest development of the art of architecture in India.

Mr. Thornton says: "The ancient Indians erected buildings the solidity of which has not been overcome by the revolution of thousands of years."[1]

After speaking of Hindu sculpture, Professor Weber continues: "A far higher degree of development was attained by architecture, of which some most admirable monuments still remain."[2] While describing the structure of a building, Mr. Elphinstone says: "The post and lintels of the doors, the panels and other spaces are enclosed and almost covered by deep orders of mouldings and a profusion of arabesques of plants, flowers, fruits, men, animals and imaginary beings; in short, of every embellishment that the most fertile fancy could devise. These arabesques, the running pattern of plants and creepers in particular, are often of an elegance scarcely equalled in any other part of world!"[3]

Mr. Havell in his remarkable book "Indian Sculpture and Painting" describes (pp. 110-131) the splendid shrine of Borobudur, built in the eighth century, A.D., and says: "The great building from the basement to the seventh storey was adorned with a series of wonderful sculptures and reliefs extending in the aggregate for a length of nearly three miles (p. 114)——! To compare them with the Panathenaic frieze of the Parthanon would serve no useful purpose, though as artistic achievements of the highest class the best Borobudur sculptures would not suffer by the comparison. There is as little kinship between the academic refinement of the Parthanon sculptures and this supremely devout and spontaneous art, as there is between Indian and Hellenic religious thought. ..... A very near parallel may be found in the celebrated bronze door of the Baptistry of Florence by Lorence Ghiberti, one of the great master-pieces of Italian art, of which Michael Angelo is reported to have said that they were "fit to be the gates Paradise." In these gates a number of Biblical scenes are treated in a series of relief panels with similar accessories to those used by the Borobudur sculptors, i.e., the figures are accompanied by representations of temples, houses, trees, clouds, water and landscape subjects. The Italian master has achieved a technical triumph which won for him the rapturous applause of the virtuosi of his day, yet by the use of perspective and an excessive number of planes of relief, in the attempt to produce the illusion of pictorial effects, he has sacrificed breadth and dignity, and overstepped the limitations of the plastic art. In spite of its extraordinary technical qualities the main impression given by Ghiberti's master-piece is that the artist was more concerned in exhibiting his skill to his fellow citizens than in producing the most perfect and reverent rendering of the sacred subject. The Borobudur sculptors, with much deeper reverence and less self-consciousness, show conclusively that art is greater than artifice.

1. Thornton's chapters from the British History of India.
2. Weber's Indian Literature, p. 274.
3. Elphinstone's History of India, p. 160. The author also says: "Perhaps the greatest of all the Hindu works are the tanks. The Hindu wells are also very remarkable."

The very simplicity and unaffected naivete of their style are much more impressive and convincing than the elaborate efforts of the Italian, who with all his wonderful technique is far behind in imagination and artistic feeling. Specially in the magnificent conventionalism of the accessories—the trees, buildings, ships, etc—does the art of Borobudur rise above the art of Ghiberti..... The spiritual power of their (Borobudur sculptors) art has broken the chains of technical rules, risen above all thought of what critics call right or wrong, and speaks with divinely-inspired words straight to the heart of the listener! In this heaven-born quality of inspiration European art has rarely equalled, and never excelled, the art of Borobudur..... These Borobudur sculptors have known how to convey the essence of truth as it is found in Nature without obtruding their own personality or relying on any of the common tricks of their craft. Their art, used only in the service of truth and religion, has made their hands the obedient tools of a heaven-sent inspiration; and their unique power of realising this, with a deapth and sincerity unsurpassed in the art of any land or in any epoch, gives them a right to rank among the greatest of the symbolists in the whole history of art! Mr. Havell concludes: "And while there is no living artist within the boundaries of Europe who can produce anything, either in painting or in sculpture, to be placed side by side with these wonderful reliefs, and while the living traditions of this great art still linger in several parts of India, we establish schools to teach Indians painting and sculpture as they are taught in Europe, send our sculptors to decorate Indian buildings, and flatter ourselves that by the annual fine art exhibitions which amuse Anglo-Indian dilettanti we are helping to elevate the taste of the Indian public!"[1]

Of the sculptures in Prambanum, Sir Stamford Raffles, the British Governor of Java says: "In the whole course of my life I have never met with such stupendous and finished specimens of human labour, and of the science and taste of ages long since forgot, crowded together in so small a compass as in this little spot."[2]

The Hindu colonists from the Punjab who colonised Combodia[3] in the fourth century A.D. carried with them the art traditions of the Cashmere School, and built temples which, according to Fergusson, "are large and as richly ornamented as any to be found in any part of the world!"

Of the pagoda at Rameshwaram, Lord Valentia says: "The whole building presents a magnificent appearance, which we might in vain seek adequate language to describe!"[4]

(To be continued.)

1. Havell's Indian Sculpture and Painting. He adds "The store of these Sculptures of Borobudur is a liberal art education in itself."—p 130.
2. History of Java, Vol II, p. 15.
3. History of Java, Vol. II, p. 137.
4. Travels. Vol I, pp. 340, 341. "Several monuments in Northern India, some of which were ascribed to Asoka, are recorded to have attained a height of from 200 to 400 ft, and to this day the summit of the Jatwana Rama Dagaba in Ceylon towers 251 ft. above the level of the ground". V.A. Smith's History of Fine Art in India and Ceylon.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

THE "RATIONALIST"
22

The "Rationalist" makes its bow to its readers on entering the 22nd year of its life. 22 is past 21, and short of 23. Considering the average life of journals, 21 years may be said to be a long span for a paper to have survived. And also, 21 years is rather a long term for an editor to have endured.

It makes the "Rationalist" perhaps the oldest journal in Mysore City, and its Editor the oldest editor in the State, and perhaps one of the oldest in India.

But that is nothing for the "Rationalist" to brag about. In India the only ones that can brag about their achievements are the Congress and Mr. Nehru!

The inspiration for the "Rationalist" came from Mahathma Gandhi's "Young India" and "Harijan." During his day, it was common for readers to look forward to their arrival and read them with avidity. His personality, clarity of thought, and facility of expression attracted the public. Chancing to start a Press for our Vedic works, the thought came to us,—possibly from God,—that it might be good to start a paper, thoughtful, independent, dispassionate, academic, giving the readers something worthwhile, ennobling, and permanent, to think about.

That is the genesis of the "Rationalist", and if the paper has weathered the vicissitudes of 21 years, we owe thanks to God, and to the "Rationalist's" well-wishers, ranging from young entrants in life to contemplative octogenarians, from the normal general readers to mature-minded High Court Judges enjoying good reading in the evening of life. We tender to them all our thanks and good-wishes!

Editor.

From "Mysore Patrika" of 17-4-1933 :

UNVEILING OF A PORTRAIT

A large gathering of the parents and well-wishers of Professor Gopala-swamy's Sishu-vihar School was held last evening under the Chairmanship of Mr. B. T. Keshava Iyengar, Municipal President. Prominent among those present were Messrs. M. Venkata-krishnayya, Rao Bahadur B. Subba Rao, A. Subrahmanya Iyer, V. Subrahmanya Iyer, Rao Saheb Hayavadana Rao, Rao Saheb M. Ramaswamy, G. R. Josyer, N. Krishniengar, Dr. Piedpet, K. Krishna Rao, Dr. Venkata-subbasastry, P. Sitaramiah, T. S. Ali Khan, Mrs. Rukminiamma, Mrs. Stone and others.

After light refreshments, the President said that they had met to do honour to a public benefactor, and requested Mr. Venkata-krishnayya, the grand old man of Mysore, to unveil the portrait of Mr. G. Srinivasa Josyer, the illustrious donor of the School building.

Mr. Venkatakrishnayya expressed his delight at being able to unveil the portrait of one who was a class-mate of his for many years. Mr. Srinivasa Josyer was a pioneer in Mysore in many economic fields, he was the first to open a bank in the Capital, the first to open a printing press, the press of which the speaker himself later became the owner, and the first representative of the City in the very first State Assembly. The speaker had the pleasure of knowing the donor's son, Mr. G. R. Josyer, since boyhood, and had watched his educational attainments with considerable interest. After taking the

highest degree of the Madras Uuiversity, he was for a time in Government service, but shortly gave up a promising Official career, and devoted himself to a life of intellectual and public work. The Sisuvihar in which Dr. Gopalaswamy sought to train children under the most attractive methods, was a unique institution, and that Mr. G. Srinivasa Josyer had donated a building for it evidenced both his generosity and discrimination. He unveiled the portrait of such an enlightened philanthropist with great pleasure.

After the unveiling, resolutions conveying the grateful thanks of parents and well-wishers of Sisuvihar to Khas Rytwic G. Srinivasa Josyer for his generous gift in the cause of child education, to the Municipality for continued support, and also to the Director [illegible]uction for his active interest, were moved from the chair and passed unanimously. Committees were then appointed for the future development of the school, and with a vote of thanks to the chair, the pleasant function came to a close."

AL ARAB

We acknowledge with thanks the first issue of "Al Arab" fortnightly journal of Arab affairs published by the League of Arab States, Chanakyapuri, New Delhi, to enable Indians and Arabs to know each other. Arabs had cultural contacts with Indians over a thousand years ago and were transmittors of that culture to Europe. We welcome the well-got-up journal as a valuable addition to the number of bright and attractive magazines with which the Embassies of Chanakyapuri are enriching the world of Indian Journalism.

Mr. James Alves writes from Sao Paulo, Brazil, South America:

Sao Paulo, Brazil,
30 da Septembro, da 1961

"Mr. G. R. Josyer,
International Academy of Sanskrit
Research, Mysore, India.

Dear Sir,

"It was really a pleasure to me receiving your letter with the 6 leaflets about philosophy, history and also flying saucers. India is a country I would like to know, the richness in view of its history and legends.

Thank you for sending these samples, which I think are marvellous, and I have taken note of the names of some of them to buy, as soon as possible.

Very truly yours,
James Alves."

MOST MARRIED

Who is the most-married man in the United States? I suggest a strong contender must be 102-year-old Mr. Joseph B. H. Abraham, of Newark, New Jersey, who recently wed a 43-year-old widow in New York. She is his twelfth wife!

This is believed to be a world record—for a centenarian. The greatest number of marriages contracted by a man is sixteen, I find. This frequent bridegroom is Mr. James Williams, of Cedar Rapids, Iowa, who was born in 1883. His last divorce was in 1947. He has married one wife four times!

One of the world's most-married women was a Madame Jacqueline Montgaste, of Paris, who had fourteen different husbands! She was the mother of seventeen children!

What woman had had the greatest number of husbands? As far as I can discover, this was one referred to by John Evelyn, the English diarist. She had, he recorded, "been married to her twenty-fifth husband, and, being now a widow, was prohibited to marry in future!"

A.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work." ART - PAPER EDITION .... Rs. 12

"A work of international interest." LIBRARY EDITION ... ,, 8

SANSKRIT WISDOM

by

G. R. JOSYER. M-A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan. on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Sambita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. BG. 237.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 2] Monday 23-10-1961 [Price 00-10 NP

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY - G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

45/-

REACHING THE MOON

When Major Yuri Gagarin orbited the Earth in the rocket vehical 'Vostok', and landed safely, a new phase in the progress of interplanetary research began. A possible next step will be the landing of instrumented probes on the lunar surface, bringing them down gently enough to avoid serious damage. This may be accomplished at any moment, and from a purely scientific point of view will be more value than a manned craft a few hundreds of miles above the surface of the earth. More photograps of the averted hemishere of the Moon will also be obtained: Lunic III did not cover the whole of the hidden portion of the lunar surface, and much work remains to be done, though the comprehensive chart recently produced by J. N. Lipski and his colleagues in the U.S.S.R. is remarkably detailed.

It would be rash to predict when the first lunar journey will be made, but it is not too early to speculate about possible landing sites. Discounting Gold's rather improbable hypothesis that the maria are extensive dust oceans, it would seem that one of the larger grey plains would be most suitable. It may well be that the pioneer craft will come down in the region of the Mars Imbrium, perhaps not too far from the famous sixty-miles crater, Plato. One reason for this is that the day-time temperature would be much less than for regions closer to the Moon's equator.

The Moon has an uncomfortable climate. This is largely because of the virtual lack of atmosphere. The escape velocity is low—only 1½ miles per second, as against the 7 miles per second of the Earth—and in consequence the moon has been unable to retain any dense atmosphere which it may once have had. This alone is enough to preclude any advanced life-forms of the type familiar to us.

The lack of an appreciable atmosphere is demonstrated by a simple observational test. In its journey among the constellations, it often happens that the Moon passes in front of, and occults, a star. On these occasions the star shines steadily until the moment of immersion, when it vanishes instantaneously as the lunar limb sweeps across it; the subsequent emersion is equally rapid. Were the Moon surrounded by a reasonably dense atmosphere the star would seem to flicker and fade for a second or two before disappearing—as actually does happen in the case of occultations of stars by the planet Venus. It is easy to show, then, that the Moon's atmosphere cannot be more than 1/10,000 as dense as the Earth's air at sea level.

More refined techniques prove that the real density is even less than this; perhaps 1/100,000 is a more probable value. Some particularly interesting researches in this connection have been carried out by radio astronomers. In 1955 the occultation of a powerful radio source, Messier 1 Tauri (the Crab Nebula known to be the remains of a supernova observed by Chinese astronomers in the year 1054) was studied at Cambridge by Elsmore and Whitfield. Refraction effects, presumably due to a tenuous linar mantle, were suspected; but the maximum density of the Moon's atmosphere is unlikely to exceed 10-12 or that of the Earth, so that for most practical purposes it may safely be neglected. This means that there is nothing to shield the lunar surface, and the temperatures are certain to be extreme. Such a view has been abundantly confirmed by direct measurements. At the Moon's equator, the noon temperature approaches plus 220 degrees F.; at midnight, it drops to around minus 250 degrees F. (It must be remembered that the Moon rotates very slowly, and that the 'day' there is equal to nearly four terrestrial weeks)!

(To be continued.)

NEHRU'S FOREIGN POLICY

Kripalani's mild censure.

Acharya Kripalani, declares that India's foreign policy had "miserably failed" because, though it embodied some of the noblest principles, it lacked strategy and tact.

Basically, the principles underlying India's foreign policy were sound, but it could not be said that opposition to war or intention to negotiate for a peaceful solution of international problems was a monopoly of this country alone. Even Hitler talked of peace and did not start a war, but it was Britain that declared war on Germany in 1939.

Mr. Kripalani, who was speaking on "Some Thoughts on our International Ielations" said because of lack ofstrategy and tactfulness, India was now without friends, not only in the Western world but even in Asia!

Moreover, he said, if one looked at history, it could be seen that a country's foreign policy was also guided by her immediate interests. Even today a country like Britain was prepared to subordinate her international commitments to her own interests as was evident to the Congo or in her support to Portugal.

If one looked at India's record during the last few years, he said, it could be seen that while the country was proclaiming Panch Sheel to the world, it made the terrible mistake of not safegarding her own interests!

The first principle of Panch Sheel was co-existence, and there could be co existence only between two countries who believe in this principle. If one country does not have faith in this and actually violates it, what meaning could there be in proclaiming the principles to the world?

Mr. Kripalani said China violated the principles of Panch Sheel and committed aggression over a part of India by occupying nearly 12,000 square miles of our territory. But for nearly six years, the people did not know anything about this occupation, and leaders like Mr. Nehru were chanting principles of Panch Sheel!

"Mr. Nehru will have to stand before the bar of world opinion and history to answer this question: "Why China was allowed to occupy this territory without even a dog's bark" he said. Yet, he said, it was possible the Prime Minister, who is worried over various other things, could not have had information about this aggression. "But it was the bounden duty of the Defence Minister to know of this violation of India's sacred territory."

The main reason which led to the loss of this territory, according to Mr. Kripalani, was "our super-blindness" to the threat posed by China's might to this country when it invaded Tibet as long ago as 1950. In fact, when the Tibetan invasion took place, Prime Minister Nehru told the country that a backward feudal county like Tibet could not remain isolated from the world, and that it was not an independent country.

"But whose business is it to civilise a country like Tibet, even taking for granted that it was feudal?" Mr. Kripalani asked. Certainly, it was not the business of China. In the past, imperialist countries had given the backwardness of a particular country as a reason for invading it. In the case of Tibet, India, unfortunately, put forward this same plea and justified its invasion by China!

Mr. Kripalani said that with the invasion of Tibet, a buffer state was removed from the map, and from then on India was

(Continued on page 6)

The Rationalist

FROM SWEDEN

Mr. Charles Danois. Kristianstad, Sweden, writes:-

Kristianstad,
12-10-61.

"Director Mr. G. R. Josyer,
International Academy of Sanskrit Research, Mysore, India.

Sir,

I have seen in a book that some one is working on a translation from Sanskrit into a better known language, as English, French, or German, of the book: "Aeronautics" by Maharshi Bharadwaja.

Now, if so is, can you possibly inform me about where at this book is obtainable. This is, of course, if the book is fully translated to another language. In other case, could you tell me when the book is finish and where to get it?

Besides this I would like to know whether there exist a book by which one could learn to read Sanskrit and if so is where to get it, because it seems like here in Sweden, it is impossible to get hold of such kind of books at all; I mean, all kinds of literature concerning Sanskrit. If it is possible, I would like to ask you the favour of a very quick answer, because I am to a hospital in Malmo to be operated for a malicious sickness, and this is to be on the 18-10-61.

If it's not possible, all mail is to be send to me in all cases so that I would get your letter anyway. In hope of a very soon answer.

Yours Kindly,
Charles Danois."

So the elderly citizen of far away Sweden, on the way to hospital for a serious operation, wants to know Sanskrit, while in Indian Universities themselves, bigoted boors want to drive away Sanskrit. If Indians are becoming so degenerate, how could they, why should they, survive? They would deserve a worse fate than the Tibetans!

Editor.

THE MYSORE MUNICIPAL COUNCIL

14-9-61.

To
The Commissioner,
City Municipality, Mysore.

Dear Sir,

With reference to my letter of 18-5-61 and reminder of 13-6-61, and your reply of 23-6-61, I would add a few facts in order to obviate unnecessary search, and aid early action.

1. Up to 1929 the concerned file would be known as "Srinivasa Katte file", relating to back portion of Banumayya School and westwards.

2. On the occupation of the site by the Banumayya School, I claimed compensation which Government granted, and which the Municipal Council disputed and referred to Court. The compromise arrived at is set down in the Court Order enclosed herewith.

3. In 1928,—and possibly up to February 1933, the Municipality was paying Rs. 50 monthly to Dr M. V. Gopalaswamy for his new type children's school.

4. In accordance with the Court Order, a school building was constructed, and on 27-8-1933, the Municipal President and Council had a formal Opening Ceremony presided over by Sir Charles Todhunter, and allowing the use of it to Dr. M. V. Gopalaswamy, stopped the grant which was being paid to him monthly.

5. On the death of Dr. Gopalaswamy, the Municipality should have stepped in and appointed a Committee to be in charge of the building and school.

6. On 28-5-58, I wrote to the then president in the matter. He failed to discharge the trust.

7. Hence my letter to you of 28-5-61.

8. If the Municipal Council is not complying with the terms of the Court Order, obviously the Donor would be bound to report to Court and seek revision of the order.

I am Yours Sincerely,
G. R. Josyer,
Donor."

Thus does the Mysore Municipal Council, discharge its trusts! It was in charge of our "Srinivasa Katte" Memorial, and presented it to Banumaiya for play-ground! The play-ground has now become, petrol-bunk, hotel and lorry workshop, fetching huge rents! It claimed to be put in charge of the "Khas Rythwic Gomatham Srinivasa Josyer's Shishu Vihar Building", and has let it pass into alien hands, and ignores our complaints! This is negligent, unworthy, and untrustworthy, and calls for Government action as in the case of Hubli and Bellary!

WARNING TO VOTERS

A Correcpondent writes:-

When casting their votes at the ensuing general elections, the voters should not forget the following glaring facts.

1. After 14 years of independent rule, the essentials of life are beyond the reach of the masses.

2. The five-year plans have resulted only in the impoverishment of the common man, and the piling up of heavy debts for the next generation.

3. Wide-spread and deep-rooted corruption.

4. Persistent disunity among the various regions.

5. The administration of justice has become costly and dilatory. There is a tendency to look upon stamp duty as a source of revenue.

6. The educational policies are nebulous.

7. Over 10,000 square miles of our territory are under foreign occupation.

8. The general administration is anything but satisfactory. Public representations do not elicit prompt replies at all.

Can any Congressman deny these?

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

(*Continued from page 3*)

confronted with the threat of aggression. He had asked Prime Minister Nehru in Parliament at that time what steps India would take if China "liberation forces" entered NEFA (North Eastern Frontier Agency) and Ladakh. But he was told that China was a peaceful country which was friendly with India and that she would not attack India!

Mr. Kripalani said that this Chinese threat materialised subsequently but the information about the Chinese aggression on India's territory was withheld from the people for nearly six years!

It was this same lack of strategy and tact that had led to India's disputes with Pakistan, Ceylon and even Goa. Prime Minister Nehru had told several times in Parliament that Goa could be liberated within a matter of 24 hours. "But unfortunately Jawaharlal has not been able, so far, to get those 24 hours"! he said.

The people of Nagar Haveli, liberated this territory from Portuguese rule, but the Government of India took six long years to incorporate this territory in the Indian Union," Mr. Kripalani said "But why have they done it now?" Because the elections are round the corner and the ruling party wants to cash on it!"

DAG HAMERSKJOELD AND GEETA

Speaking before the American association for the United Nations, the Secretary-General in 1953 spoke of his unique responsibilities and explained how he faced them He said "The Bhagavad Gita echoes somewhere an experience of all ages and all philosophies when it says, 'Work, with anxiety about results, is far inferior to work without such anxiety. in calm self-surrender'. These words express deep faith and we will be happy if we can make that faith ours in all our efforts".

Mr. Hammarskjoeld spoke fluent French, English and German, as well as Swedish. His speeches were often strewn with quotations reflecting the intellectual bent. He once intended pursuing a literary career.

In 1954, he succeeded his late father, as one of the "eighteen" of the Swedish Academy, and held several honorary degrees, including doctorates from Oxford and Cambridge Universities!

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition;—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 3] Monday 30-10-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

VOX POPULI

Hints to young men about the History of Bush Coats and Pants.

Sir,

After the II World War, there were no sufficient cloth to wear and food to eat in Europe. When the people were obliged to satisfy themselves with the little rationing of cloth and food, they began to wear short coats (Bush Coats) and pants (tight trousers) to cover their body to the minimum extent. It usually applied to male class only.

This sort of the dress became the fashion of the day and all people (males) began to wear short coats and tight trousers (Bush coats and pants) and Paijama for Dhothi.

Even those who had enough cloth began to imitate the same dress thinking that is most respectable without understanding the real cause (fashion without meaning).

The dress, Bush Coats (short coat) and pants cannot be a decent dress comfortable to carry purse or needful articles with safety. This dress made the people (males) uglier and poorer for sight. The people with those dresses cannot earn due respect.

If you see them walking in the street with this dress, the features of the body will not only be observed by the public and at some time the movement of private parts are clearly seen. The wearer cannot understand what they are, but the public can very well understand, but they do not express the matter as it is indecent.

The ladies are alright in their dresses and they are making themselves more beautiful but they smile at the dresses of young men with bush coat and pants. They too often commit mistakes in wearing thinnest cloth. (Nylon).

The wearers of such dress should have a look with long mirrors before they leave the houses. They will surely change what cannot command any respect.

It has been settled in the Central Government that all the officers and others have to wear Long Coat and full trousers and the Head Dress as per their custom to carry due respect in the offices. But the people are neglecting their orders and behaving as they like since it is an independent country!

The Government cannot take any action against such silly mistakes. But the public only have to teach lessons by smiling at them and make them to wear the full dress when they go out of their houses. The people may behave as they like when they are in their homes.

The writer of this article fervently wishes that in future the younger generation will avoid awakwardness and indecency, by giving up this half incomplete dress: because the dress is the ticket for entrance and character for progress. Men must wear beautiful dress to please their ladies; Women must wear to please their husbands.

A. Citizen.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦-೬-೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಜಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

THE MYSORE EXHIBITION
POOR SHOW

I

"Sir,

What characterises any exhibition is variety, novelty and rarity. Judging from these norms, the Dasara Exhibition at Mysore turns out to be lifeless and monotonously dull. Year after year it is the same astonishingly dull and dry show. It lacks "educative value" which it ought to have. The Dasara Exhibition is like any other market and it is an epitome of South Parade, Chickpet and Sayajirao Road—all rolled into one. It is a mere conglomeration of textile shops, toilet and toy shops, condiment stores and what not! It is regrettable that the exhibition should dwindle into a common market. Even the disply is so stereotyped that there is no attraction. Every year one finds the same shops in the same place. It is learnt that exhibitors have to pay exorbitant rents for such a short period and that the rent has been going up year after year! This has prevented many outsiders from participating in the exhibition. That is why it is too local a show. The authorities should improve the exhibition, besides doing something about entrance fees, which are too high on the days some entertainment is staged."

SQUEEZING MONEY

II

Sir,

Last year the entrance ticket was 20 nP. This year apart from making it 25 nP. they have enhanced the rate to 40 nP. on the plea of extra entertainment like drama, dance, etc., which not even one in a hundred can appreciate! Let them levy separate gate money for the entertainment. But it is wrong on their part to tax the general public at the entrance itself. It is high time they reduced the rate to 20 nP.

* * *

But the blokes in charge are too self-seeking to care for public clamour.

REACHING THE MOON

(*Continued from last issue.*)

Future space-travellers will be unable to avoid the intense cold of lunar night, which is much the same anywhere on the Moon, but away from the equator the midday heat is not so great. Near Plato, for instance, it never reaches plus 150 degrees F., and the lunar poles are always below the freezing point of water. The Mare Imbrium therefore seems as good a landing-site as any, though no definite decisions will be possible until we know more about local conditions.

One question of absorbing interest concerns the chances of our finding indigenous life on the Moon. At first sight it is tempting to say baldly that no life can exist there: the virtual absence of atmosphere and the total absence of water make conditions obviously unfavourable. However, it is worth looking at the matter a little more closely. There can be no douht that the earth-type men and animals—even advanced plants—would be unable to survive under lunar conditions. Neither can we have much faith in the idea of totally alien life-forms, able to survive under conditions which we would ourselves find intolerable. The fascinating 'Solenites' of novelists such as H. G, Wells seem to belong to fiction, not to fact.

All the matter in the universe is made up of various combinations of 92 fundamental elements, the lightest being hydrogen and the heaviest uranium. (Numbers of still heavier elements have been produced artificially in recent years, but probably do not occur in nature). It seems overwhelmingly probable that no new elements remain to be found, since the series is complete from 1 to 92. Of all these types of atoms, only two—carbon

(*Continued on page 6*)

The Rationalist

ANCIENT TOWN-PLANNING

It is usually believed that in ancient India there was no proper town planning and that old cities had grown haphazardly with temples and houses. Not much of acquaintance with Indian architecture, archaelogy and its civilisation is needed to establish that their excellence could not have been secured without laws guiding their growth.

In the Ramayana, detailed discriptions of the two Cities, Ayodhya and Lunka, are given. In the Tamil Puranas such as the Peria-puranam and the Tiruvilayadal Puranam and in the great Tamil Classics like the Pattuppattu and the Silappadhikaram, we find ample discriptions of ancient Tamil cities like Madurai, Vanji, Kanchi, and Kaverippumpattinam. In the planning of the ancient temple city, Madurai, the temple to Goddess Meenakshi is the centre-point. The city nestles round this temple. Similar are the cities like Srirangam and Rameswaram. Experts have praised the planning of Kancheepuram: Professor Geddes wrote: "Here is not simply a city made monumental by great temples.... what rejoices me is to find the realisation of an exceptionally well-grouped, and comprehensive town plan, and this upon a scale of spacious dignity combined with individual and artistic freedom to which I cannot name any equally surviving parallel, whether in India or elsewhere!" Kaverippumpattinam, the capital of the Chola Kings, at the mouth of the river Cauvery, was a garden maritime city. From literature, its original plan is gathered to be square in shape. The outer square consisted of gardens and houses: the inner one set apart for markets, workshops, etc. The innermost was for big mansions, palaces and other public buildings. The Silappadhikaram says that this city fell into two portions—Maruvurpakkam and Pattinappakkam, with a market place between the two. On the outskirts of Maruvurpakkam and near the sea-coast, the Greeks (Yavanas) and others lived. According to tradition, the extent of a city is to be about nine miles each way and each city is to be in three divisions—the outer, the inner and the central. Each division is to have its own parks, tanks, public space and streets.

Standard technical works like the Charaka Samhita, the Kamikagama and the Manasara are not wanting. The ninth chapter of the Manasara deals with the planning of cities and villages. Plans and designs are of various types. They may perhaps be enumerated.

Dandaka: Having two or four entrances with a temple in the northern portion. A tank is to be located on the eastern side.

Sarvatobhadra: Applicable to big villages or towns The temple is in the centre with a number of roads running parallel to the historical and the vertical axes.

Nandyaawarta: Suitable for planning towns only. It is circular in shape and is divided into four quadrants, and in each quadrant are three to seven streets. The temple is at the centre spot.

Padmaka or Lotus: This plan is exceedingly suitable to any locality as the main and cross roads always run east-west and north-south. The great advantage in such a type of planning cannot be over-esti-

mated in a tropical country like ours. In this plan, radial and diagonal roads are avoided for they are bad as defence works, they give rise to congestion of traffic, and they have streets running in the wrong direction of the Sun.

Swastika: With two main roads as in a cross and with a number of secondary roads dividing the site into a number of square or rectangular or even triangular plots. We have also the application of the magic square. Shah Jahan's design of the Taj is only a reflection of this traditional plan.

Prastara: Square or rectagular but not circular or triangular. Sites of different dimensions and areas are alloted to each block formed by roads like house-sites, cottage-sites, bungalow-sites, market and public sites, with dimensions prescribed for each class of site. This principle is followed in modern days too.

Karmuka (Bow): This is adopted in places where the site of the town is in the form of a bow or of a semi-circular or semi-parabolic shape, and on sea-shores or banks. Here the main streets run from north to south or east to west, and the cross streets are laid at right angles to the main streets, thus dividing the whole area into a number of blocks. The outer boundary of the site is worked out in the shape of a bow.

The Kamikagama enumerates many more types. The most important of them is the Kumbhaka or the pot shaped plan.

In all Silpa works, the Grama-Maana or the measurment of site, the padavart or the fixing of tanks, parks, roads, streets, lanes and the like; the Bali or offerings to be made, the Griha Vesanam or the construction of residences; the Griha Vinyasa or the arrangement and allocation of different rooms in the structure; and the Griha Pravesa or the entry into the residence in an auspicious time are expounded. The cardinal directions which the town and its parts should face and avoid are also laid down,

From the general principles laid down in texts, we note that schools are located at the angular fronts and near the least used entrances; a Dharmasaala is built near the South East approach of a place; as far as possible, the height of the buildings in the same street is the same and all houses in a street are in one line; the front, the middle, and back doors of a house are in the same level and in a straight line, and so on.

Thus the system of town planning in ancient India was comprehensive, elaborate and perfect.

V. M. Narasimhan.

LAZY?

A friend of mine owns a modern house with a kitchen containing every possible labour-saving device, yet she confesses that having to cook and clean up for her two children in school holidays nearly drives her wild. "Thank Heaven for school dinners", is her cry!

I couldn't help thinking of my mother, who ran a seaside boarding house without help, sometimes catering for twenty or thirty guests as wetl as the children. She did all the cooking on a coal range and had to carry the washing water up many flights of stairs!

Yet, somehow, she made time to have half an hour on the beach with us every evening, and to read us a story at night or if we were sick. Are we women getting softer, or are we just plain lazy these days?

A.

(*Continued from page 3.*)

and silican—have any marked ability to be a basis for the molecules necessary for living matter. This again is fact, not speculation; there is excellent proof of it. Selican-based life appears unlikely and it is therefore reasonable to assume that life, wherever it may be found, must depend upon carbon.

This is not to suppose that all other beings must physically resemble ourselves. Even on Earth there are marked diversities in form; there is little outward resemblance between, say, a man, a spider, and a jellyfish. Yet carbon-based life can exist only under certain conditions. There must be atmosphere; there must be some water; and there must be a reasonably equable temperature. None of these essential conditions is fulfilled so far as the Moon is concerned. Of course, one must beware of becoming dogmatic. Our knowledge of 'life' is still inadequate, and some vitally important point may have been overlooked. But the only course is to take what evidence we have, and then put the most reasonable interpretation on it; this shows us that there is little chance of totally alien creatures surviving on the Moon or anywhere else.

Primitive organisms come into a different category, and we know from our experience on Earth that they can exis in the most unlikely looking places. There have been many suggestious that such organisms may exist on the Moon as well. and we must at once admid that there is no possitive disproof of it. One of the most-discussed objects in this connection is the crater Eratosthenes, which lies at the southern end of the great Apennine mountain-chain. It is almost forty miles in diameter, and is a particularly conspicuous feature, excellently seen with a small telescope. Inside it there interesting dark patches which were closely studied earliar in the present century by the American astronomer W. H. Pickering. Pickering believed that the patches moved significantly during the progress of each lunation, and he interpreted them as being due either to planetareas or to swarms of insects.

The insect theory may safely be discounted, and met with little support even during Pickering's lifetime (he died in 1638). With regard to possible plants, it is important to decide whether the patches really do move in the manner which Pickering suggested. My own observations, begun in 1935 and continued until the present time, indicate that they do not. Admittedly they appear to darken as the Sun rises over them, but they certainly do not shift about in the manner of spreading vegetation. This is also the view of many observers with far greater skill than mine, and using better equipment.

Eratosthenes is not the only crater to show patches of this sort. Another is Aristillus in that part of the Mare Imbrium which is known as the Palus Nebularum; and yet another is Alphonsus, near the apparent centre of the Moon's disk. The cese of Alphonsus is of special interest, since it was here that N. A. Kozyrev, in the Crimes, reported activity in November 1958. There seems to be no doubt whatsoever that Koryrev's observations were correct. (I have talked to Kozyrev myself and studied his original spectograms—which most of his critics have not), and that a disturbance of some sort did take place, so that the Moon is not quite so inert as was previously believed by most astronomers; but there is no reason to suppose that the dark patches are due to living organisms.

(*To be continued.*)

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C,

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."!!

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shrin Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 4] Monday 6-11-1961 [Price 00-10 NP

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

REACHING THE MOON

(Continued from last issue.)

Another oft-quoted case is that of Aristarchus, in the north-eastern quadrant of the Moon. Though smaller than Erstosthenes, Aristarchus is much brighter; it is in fact the most brilliant object on the entire Moon, and even Sir William Herschel once mistook it for an active volcano when he saw it shining by reflected earth-light. It is therefore prominent under any conditions of solar illumination. It has a central peak, and there are several curious dark radial bands extending over the walls. These bands are visible with any good 3 inch refractor.

It has often been maintained that the bands develop during the course of a lunation, and even extend over the crater walls on to the surrounding country. Some years ago, it was thought possible that they might be due to lowly organisms, developing and supporting themselves by virtue of gas exuded from the ground-cracks under the heat of the Sun. This idea was certainly attractive, but modern evidence is very much against it. I have examined the bands with the 33-inch refractor at the Observatory of Meudon (Paris), one of the most powerful telescopes in Europe, and have seen that under good conditions they break down into 'fine structure', whereas with smaller instruments they appear as continuous streaks. Probably they are due to some peculiarity of the surface structure.

Until a dozen years ago only a few other craters with such bands were known. About 1947 I began a systematic search for more examples, and located several dozens. This list has been extended since, particularly by A. P. Lenham, and the number of such banded craters is now large, though Aristarchus remains the largest and most obvious of them. It seems that the vegetation theory must now be rejected as being definitely untenable. The apparent development of each lunation may be explained as being due to the changing illumination, and there is no need to suppose that living organisms are responsible.

We can be certain that advanced life-forms of terrestrial type are absent from the Moon, because conditions there are hopelessly unfavourable in every way. Though we cannot say positively that alien life-forms are out of the question, all the available evidence indicates that they do not exist. Even primitive organisms are unlikely to be found on the Moon: Pickering's 'moving patches' in Eratosthenes and other craters do not, in fact, move—and it is unnecessary to invoke an unlikely *hypothesis* to explain the phenomena which are observed.

Just as fascinating is the problem of whether fossils of any kind will be found in the lunar crust. Here we are at a disadvantage, because we do not know as much as we would like about the Moon's past history. It now appears that the Moon and Earth never formed one body, and it is best to regard the Earth-Moon system as a double planet rather than as a planet and a satellite; but the histories of the two worlds have been totally different. It may well be that life never had a chance to develop on the Moon, and most astronomers doubt whether any traces of former life will be found there, though a certain amount of doubt must remain.

Yet it must be agreed that our knowledge is still limited. In the fairly near future it may be possible to obtain samples of the lunar crust, brought back to Earth by unmanned vehicles, later, men will be able to make journeys there—and not until this has been done will we obtain a final answer to the question: Has life ever existed on the Moon?

P. M.

EFFECT OF DREAMS

The peculiar chemistry of sleep is something which still baffles scientists. But a new investigation launched by Dr. Chester Pierce and his assistants at America's Oklahama University Medical Centre, is trying to track down some of its age old secrets, especially those concerning the effect of dreams.

Bad or anxious dreams, the kind which produce nightmares and cold sweats, have been suspected of promoting heart attacks or brain-storms.

Such effects may arise because ugly dreams, by generating excitement, increase the amount of fatty material, called cholesteral, circulating in the blood.

This material, say scientists, clogs the arteries, and may lead to thrombosis.

For his investigations, Dr. Pierce has persuaded a student to act as "guinea pig." The student sleeps in the hospital laboratory with a tube attached to a vein in his arm, and a small battery of electrodes fixed round his head.

The electrodes record his brain-waves and eye-ball movements. By watching this graph the investigator can tell at once when the student is dreaming.

At favourable moments he takes samples of the student's blood.

When he has obtained the vital blood sample, the investigator can waken the student, who can then give accurate details about his dream.

Dr. Pierce also hopes to discover exactly how sleep refreshes human beings. It may be, he says, that in twenty years' time the average man's eight hours a day will be quite unnecessary. One or two hours may be sufficient, depending on its intensity.

48TH SON

If a girl had been born the other day to a certain United States couple, her well-to-do grandfather, a clothing manufacturer, would have opened a bank account for her with a sum of £2,000.

Over a period of more than 130 years no fewer than forty-seven sons and no daughters had been born in the family! And when it was known that Mr. Sandy Pitofsky and his lovely young wife were expecting their first baby, its prospective grandfather got the idea of trying to "bribe the stork" in this way!

But yet another son, the forty-eighth in the family, was born! Another flood of blue christening presents came from friends of the family. Yet a gynaecologist had reckoned that the law of averages was on the parents' side, and that a forty-eighth boy in succession was "a near impossibility!"

It is known that the father determined the sex of the child, but so far no physician has claimed to be able to affect the matter medically.

Perhaps it's just as well. Imagine the arguments and family feuds over whether mother should take a pink pill or a blue one!

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಶಿಕ್ಷದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

SAROJINI NAIDU ON GANDHI

Bombay.
April 5, 1930.

"Mrs. Sarojini Naidu left Bombay for Dandi last night to be on the spot when Mr. Gandhi and his volunteers launch the Disobedience Campaign tomorrow. In a statement to the Associated Press before her departure she states :-

"As one of Mahatma's earliest friends and closest associates, it is but right and natural that I should be with him when he inaugurates his last momentous battle in the endeavour to liberate India from the shame and sorrow of foreign exploitation. When the actual campaign of Satyagraha is initiated on Sunday morning on the sands of Dandi, and along with it, as an inevitable corollary, whether immediate or eventual, a reciprocal campaign of repression on the part of the Government as widespread as the response to Mahatma's appeal, I am confident that there will not be many, if indeed there be any, among those who stood with him in his first Satyagraha campaign in 1919 who would long be content to remain aloof from the common struggle and immune from the common risk

The true history of India through the ages has been, though few care to appraise it correctly, the history of her saints rather than the achievements of her warriors or law-givers or her kings. Incredible as it seems, in this respect the twentieth century varies but little from the tenth. The destiny of India is once again being shaped anew in a blazing crucible by the hands of a stern and implacable saint. Such a strange and disconcerting paradox of saint-hood, compounded as he is of the most baffling subtleties and the most limpid simplicities of thought and character; a saint for whose special qualities no exact parallel and for whose teachings no exact precedent in modern times. Indeed, is there anything more remote from the temper of our own day or more akin to the spirit of ancient Hindu legend, Hellenic myth or Hebrew chronicle, than the memorable and world famous pilgrimage that set out at dawn from the banks of Sabarmati on the 12th of March, led by a frail half-clad, intrepid, invincible ascetic, whose pilgrim staff has already become a beacon and a banner to guide and direct the feet of his people out of bondage into the sweet, open, illumined spaces of liberty?

Obsessed by an unsleeping passion to break down at once and for ever the high steel-wall citadels of foreign imperialism in our midst, he has devised a novel and peaceful formula of destruction which seems to the unbelieving an immense, fantastic, futile jest, arousing in the breasts of the kindly a flood of compassionate foreboding and fear, and in the breasts of the scornful a storm of angry and contemptuous mirth. But Mahatma Gandhi, undaunted by the difficulties that seem to others insuperable, undismayed by predictions or possibilities of disaster, carries his supreme faith in his own method and mission like a luminous and consecrated torch that has kindled in so brief a time an answering flame of living faith in the hearts of multitudes of his co-patriots.

The air is tense with conflicting prophesies of signal victory and signal defeat.

But who is there that would dare to set a limit upon the miracles that are wrought by so marvellous and unswerving a faith as his? The wrongs of India are so many, and so mighty, her struggle for freedom so righteous and so just, that in the hands of this mystic and militant apostle of India's liberty, even so fragile a substance as salt may prove a more terrible weapon of destruction than the dreaded dynamite that devastated the armies on the battle-fields of the Great War!"

CONGRESS EXPLOITATION

Mr. C. Rajagopalachari, Bharataratna, Ex-Governor General, Swatantra Party Leader, commenting on the Congress Election manifesto, says the claim made in the manifesto that the Congress Party "offers equal opportunity to every citizen" is "a mockery in the light of what is going on"!

The statement that the party stood "for a new social order that preserves the worth and dignity of the individual" was "falsehood," he said.

Writing in the "Swarajya", Rajaji characterised the Congress manifesto as "apologies after 15 years of total economic, political and spirtual power over the people of India unparalleled in the history of this country", the Congress "has reconciled itself to a restrained and an apologetic tone. The document would have been quite a different one had the Swatantra Party not been born."

Rajaji said: "Everyone who knows and has suffered by reason of the permit-licence-quota-raj knows how, instead of equal opportunity to every citizen, the ruling party has revelled in creating unequal opportunities! The main objection of the Swatantra Party to the Congress is that the policies of the latter do not give equal opportunity to every citizen, but furnish means to favoured individuals to get richer and richer easily and quickly."

He said there was no sense in the Congress talking of a self-sustaining economy "borrowing as the Congress Government has been doing on a monstrous scale from all the governments of the world, severally as well as jointly, and proposing to go on doing it." Apart from repayment, even maintaining appearances by regular payment of interest would soon become difficult." he said.

Rajaji said "Nothing can beat the falsehood of the claims that the Congress Party stands for a new social order that preserves the worth and dignity of the individual".

"Apart from the socialist pattern, the opposite of individual freedom and dignity, the experience of tens of thousands of honest men in India is that the worth and dignity of the individual have been cruelly sacrificed at the altar of the authority of ministers and officials of the State and the salaried go-betweens (a new tribe which has come into being). Never was there such widespread corruption as now prevails, and never were industrious, honest citizens compelled to dance attendance on and bow before officials, petty as well as big, as now they do," he said.

Referring to the suggestion in the Congress manifesto regarding monopolies and concentration of economic power, Rajaji said the policies of the Congress Party have brought into being various forms of these very evils. Unearned monopolies were being created by favouritism instead of by the power of capital or by success in competition, he said, and added, "The concentration of economic power in the State has resulted and will continue to result in increasing measure in the massing of all

power in the hands of officials, and official and semi-official organisations functioning as agencies of the state. The concentration of power in the State and its agencies was bound to kill the soul of the citizen and, with it, the energy and the sources of happiness.

Referring to the suggestion of taxation to remove disparlties in urban income, Rajaji said, "All taxation, whenever it is imposed, presses down as an increase of the burden to be borne by the consumers at the lowest level. It does not remove disparities, but increases it."

Rajaji said the manifesto had nothing in it to instil confidence regarding inflation and soaring prices, and there was ample notice of a greater measure of these evils. There were unambiguous hints about restrictions on consumption and limitations on income.

Rajaji concluded: "Consciously or unconsciously, the ruling party is preparing the country for full-blooded communism. To surrender to the Congress would be treason to the future."

ROAD-SIGN

An apt road sign we saw while in Canada was "a skull and cross-bones" erected at a dangerous corner. X.

* * *

MUSIC AND WORK

Does the average employee of today work better to music ? Everyone was happy in our little works until the management decided that we should work better if they deprived us of our radio. Music and whistling, which up till then had been allowed, are now strictly forbidden. Now there is a decided fall in output!

In place of music, we have moans and sighs from the workers! Time drags, and there is a general air of discontent and frustration.

If ever proof were needed as to whether music does increase output, we have it here, and it seems that the sooner we get our radio back, the better it will be for management, workers and customers!

Y. STOCKPORT.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME Rs. 25/-

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 5] Monday 13-11-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACCUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

DEEPAVALI

"Divali" is the most popular of all festivals mentioned in the Hindu calendar and is observed with great eclat by people of all ranks. The heart of every Hindu throbs in joyful anticipation of this happy event.

Of the five days of Divali perhaps the most important is the third day exclusively devoted to the worship of Lakshmi, Goddess of Wealth. At the close of day, as night falls all the houses are richly illuminated and decorated.

The Hindu myths say that when the gods churned the ocean of milk for Amrita (nectar), there floated on a lotus bed a maiden of exquisite beauty and grace. On seeing her, the gods and the rishis began to sing hymns in her praise.

She was Lakshmi, the bride of Vishnu, the god of protection. Goddess Lakshmi is the personification of wealth and plenty.

Many stories from Hindu folklore and mythology are related by grandmothers. :· The point and moral of them," says a chronicler, "is to explain how best one may win the favour of Lakshmi and how to avoid her displeasure." This is undoubtedly among the most important of the innumerable Divali observances.

Anecdotes invariably wind up with an exhortation to young girls to behave themselves if they do not wish to be left in the lurch by Lakshmi who is also the Goddess of Beauty. If they want to win her favour, the girls must not giggle aloud, must not gulp down their food greedily, talk scandal or gossip.

Merchants close their accounts on this evening and new account books are brought and worshipped. In the evening, 16 lamps made of the cactus plant are placed on a brass stool in front of the house and after some time removed by the servants from one house to another. The servants, while so doing, very often get a cold water shower from the other servants who stand waiting for them in a corner of the house compound, unseen, to the great merriment of the spectator.

Illuminations form an important part of the celebrations It is believed that Lakshmi graces every well lit house, and should lights be not there it is taken as a bad omen, for in the absence of lights evil spirits are believed to descend on the house bringing ruin.

There is an interesting legend about an extremely poor family that became wealthy overnight by the grace of Goddess Lakshmi.

The last of the four daughters of a king incurred the wrath and displeasure of her father by speaking the plain truth—that she owed her present luxurious life to God. The other two flattered their father unduly and thus pleased his vanity. This brought them favours.

Infuriated at what he considered to be a rude reply of his youngest daughter, the king, with the avowed object of punishing her, got her married to a poverty-stricken man. Not satisfied with this he banished the couple from his kingdom. Nevertheless, the daughter bore no malice towards her father.

The couple lived in the forest. The princess, however, asked her husband never to return home with empty hands. On a particular day he could not get anything. Cursing his ill luck, he wended his way home, when he came across a dead snake on the road. Suddenly recollecting his wife's injunction that he should bring something in his hands every day, he picked up the dead snake and reached his hut. Seeing it the wife merely threw it out of the hut.

At this time, the king of that State who happened to be bathing in a tank specially reserved for his use, placed his costly pearl necklace on the bank of the bathing ghat. On seeing a glittering jewel, a crow swooped down, picked it up in his beak and flew away. When it came near the hut of the poor couple, it saw the dead snake and dropping the pearl necklace began to make a meal of it.

The husband found the necklace and gave it to his wife. When the king emerged from the tank, to his great dismay, he found that the necklace was missing. As it was his favourite ornament he announced a rich reward to the finder of the jewel.

When the husband heard the king's announcement he induced his wife to give the chain to him so that he might hand it over to the king and get the reward.

The intelligent wife instead asked her husband not to accept any reward but to obtain from the king a decree forbidding any lights and illuminations on the Divali day throughout the kingdom with the exception of their hut. The king laughed at this strange request but scrupulously granted it.

With meagre savings, a few days in advance of the Divali festival, the wife decorated the hut on the night of the festival with mud lamps. When Goddess Lakshmi came to that part of the country, she saw nothing but darkness everywhere. But to her joy, she found one hut richly illuminated.

Entering the place she remained there for a short while. As if by a miracle, the hut was transformed into a palace where the couple lived for a very long time enjoying every comfort, whereas ill-luck dogged the king and his subjects.

In Nepal, Lakshmi Puja is celebrated in a grand manner. On a large metal dish is heaped a pyramid-shaped mound of rice. On top of the rice many kinds of sweets are placed. Over the sweets a small plantain leaf is spread and over it money, jewels, and various flowers are arranged along with a small lamp lit with butter or ghee. This decorated dish is placed in a special room.

Next, a leaf dish called 'duna' is shaped. It is filled with rice, sweets and flowers. A small brass tumbler containing water is brought and placed along with the leaf dish besides the first heap. After bathing and dressing, the family members perform the puja. Then follows a rich feast which consists of a variety of sweets and delicacies.

SNEHAPRABHA VASUDEV.

BEST SELECTIONS FROM THE SPEECHES & WRITINGS OF

ROBERT INGERSOLL

"The finest orator of the English tongue on this globe of ours."

General Husted proclaimed, "In purity of style, in poetic expression, in cogency of statement, and brilliancy of rhetoric, Ingersoll stands unrivalled. As effective as Demosthenes, as polished as Cicero, as ornate as Burke, as scholarly as Gladstone, the Orator, in surpassing others, has now eclipsed himself!"

Popular Edition:—Attractive get up, bound in one volume Rs. 10-0-0 net, two volumes Rs. 12-0-0 net.

The Rationalist

HINDU SUPERIORITY

ARTS

(Continued from last issue)

After giving a description of the pagoda at Chidambaram, 27 miles south of Pondicherry, Professor Heeren says: "On the other side of the large tank is the most wonderful structure of all! This is a sanctuary or chapel in the middle of an enormous hall, 360 ft. long × 260 ft. in breadth, and supported by upwards of one thousand pillars, each 31 feet high and disposed in regular order."[1] Dr. Robertson thus speaks of the Hindu architectural elegance: "Some of the ornamental parts are finished with an elegance entitled to the admiration of the most ingenious artists."[2]

The cave temples are not only peculiar to this country but show the highest artistic genius of the people. Professor Heeren[3] thus speaks of the Ellora temples: "All that is great, splendid and ornamental in architecture above ground is here seen, also beneath the earth—staircases, bridges, chapels, columns and porticos, obelisks, colossal statues and reliefs sculptured on almost all the walls, representing Hindu deities." An English critic says: "All this wonderful structure, the variety, richness and skill displayed in the ornaments surpass all description."[1]

Mr Griffith says: "During my long and careful study of the caves I have not been able to detect a single instance where a mistake has been made by cutting away too much stone; for, if once a slip of this kind occurred it could only have been repaired by the insertion of a piece which would have been a blemish."[2]

Speaking of the Halebid temple, Mr. Vincent A. Smith says: "One of the most marvellous exhibitions of human labour to be found even in the patient East! The architectural frame-work, it will be observed, is used mainly as a back-ground for the display of an infinity of superb decoration, which leaves no space uncovered and gives the eye no rest!"[3] Of the Ballari temples, Mr. V. A. Smith says: "It is impossible, we are assured, to describe the exquisite finish of the greenstone or hornblende pillars, or to exaggerate the marvellous intricacy and artistic finish of the decoration in even the minutest details..... Both the intricate geometrical patterns of the ceilings and the foliated work covering every other part of the building exhibit the greatest possible exuberance of varied forms boldly designed and executed with consummate mastery of technical details. No chased work in gold or silver could possibly be finer, and the patterns to this day are copied by goldsmiths who take casts and moulds from

1. Heeren's Historical Researches, Vol. II, p. 95.
2. Dr. Robertson's Works, Vol. XII, "Disquisition Concerning India" p. 16.
3. See Historical Researches, Vol. II, pp. 60-70. "Magnitude", says Professor Wilson, "is not the only element of beauty in the cavern temples. The columns are carved with great elegance and fitness of design. Notice is taken of the numerous remains of temples in various parts of India in which extreme architectural beauty is to be found.—Mill's History of India, Vol. II, p. 15.

1. Asiatic Researches, Vol. III, p. 495.
2. The Paintings in the Buddhist Cave Temples of Ajunta.
3. History of Fine Art in India, p. 42

them though unable to reproduce the sharpness and finish of the originals.[1]

Professor Heeren says: "It is not without an involuntary shudder that we pass the threshold of these spacious grottoes, and compare the weight of these ponderous roofs with the apparent slenderness and inadequacy of its support, an admirable and ingenious effect which must have required no ordinary share of abilities in the architect to calculate and determine!"

The learned Professor concludes: "Such are the seven Pagodas or ancient monuments so called, at Mavalipuram on the Coromandel coast, of which extraordinary buildings it will be hardly too much to assert that they will occupy a most distinguished place in the scale of human skill and ingenuity."[2]

Baron Dalberg was greatly struck with the architecture of Dwaraka, which he calls "the wonderful city," and says: "The natives of that country (India) have carried the art of constructing and ornamenting excavated grottoes to a much higher degree of perfection than any other people."[3]

Comparing the Hindu with the Greek and the Egyptian architecture, Professor Heeren says: "In the richness of decoration bestowed on their pilasters, and, among other things, in the execution of statues resembling caryatides, they (the Hindus) far surpass both those nations (the Greeks and Egyptians)."

"The best Indian Sculpture," says Mr. E. B. Havell "touched a deeper note of feeling and finer sentiments than the best Greek."[1] Mr. Havell gives in Plate XLII a head of Buddha and says; "There is in this art a depth and spirituality which never entered into the soul of Greece."[2]

Mrs. Manning says: "The caves are remarkable also for the use of stucco and paint not merely on the walls but on the roof and pillars. And the frets and scrolls are of such beauty and elegance as to rival those at Pompeii and the Baths of Titus.[3] —The Kailas and the other excavations of Western India excite our awe and wonder."[4] She adds: "India is most famous for pillared architecture." The pillared colonnades or choultries connected with the Southern temples are the most extraordinary buildings."[5]

Buddhism gave a great stimulus to the development of architecture in ancient India; and with the spread of Buddhism in foreign countries, the Buddhistic style of architecture was largely borrowed by foreign nations. Professor Weber hits the point when he says: "It is, indeed, not improbable that our Western steeples owe their origin to the imitation of the Buddhistic topes."[6]

(To be continued.)

1. History of Fine Art in India, p. 44.
2. Historical Researches, Vol. II, p. 78, Sakya Padamrita is the name of the sculptor of the Grottoes of Ellora.
3. Geographical Ephemerides, Vol XXXII, p. 12.

1. Havell's Indian Sculpture and Painting, p. 142.
2. Ibid, p. 144.
3. Ancient and Mediæval India, Vol. I, p. 404. See also Fergusson's History of Architecture, Vol. II, pp. 499-501. The Karly Cave is the most perfect specimen of the cave temples.
4. Ancient and Mediæval India, Vol. II, p. 420.
5. Ancient and Mediæval India, Vol. I, p. 418
6. Indian Literature, p. 274.

WASTAGE

A correspondent writes:

While speaking at an adult literacy education institution, the Chief Minister of Mysore observed that "adult education is no longer confined only to making people literate It had come to accept purview in addition to literary work such things as public health, recreation etc." Judging from the standards set out by him, the Mysore Adult Education Council has done very little in spite of its being in existence for over 20 years. The amount of work turned out by this council so far, is not commensurate with the amount spent on it by the Government. The Government have granted more than Rs. 45 lakhs for its expenses all these years, and a major portion of this large sum has been wasted on administrative expenses and for window-dressing, while very little has been spent for making the adults literate, the chief reason being that persons who are adepts and experts in window-dressing are there since the inception of the council. Besides the present Adult Education Council is not dealing with all the subjects mentioned by the Chief Minister, but it is devoting itself only to the work of making adults literate. Very little work in the way of social education and starting of libraries has been done. It is high time that the work of this Council had been taken over by the Education Department, in order to prevent further wastage of Government funds. The Education Department, it is ascertained, has submitted proposals for taking over the work of the Adult Education Council and orders of the Government are awaited. The sooner it is done, the better it will be for both the Government and the people.

TOUGH HUNTER

I've just read the astonishing story of a Kenya hunter named Jefferson who shot a male leopard. It seemed dead when he went to retrieve it for its pelt, but in fact it was only stunned. Springing to life with a roar of rage, it knocked him to the ground.

Desperately he jammed his fist between its jaws, then thrust his fingers down its gullet and seized its tongue. His arm was chewed to mincemeat, but he hung on until the arm choked it to death! As he collapsed, faint from loss of blood, the female leopard returned to avenge her mate.

Grabbing his rifle as she was in the act of springing, he took blind aim and fired with his last remaining strength. When he recovered from a long faint, both leopards lay dead! He managed to regain his car, where a settler found him slumped across the wheel! Y.

AGE

The letters about living to be 100 prompt me to ask: Isn't age really a state of mind?

I think it is, as expressed in these words; "Age is a quality of mind. If you have left your dreams behind and hope is cold: if you no longer plan ahead, and your ambitions are dead, then you are old. But if of life you make the best, and if in life you still have rest, and love yet hold: no matter how the years go by, no matter how the birthdays fly: you are not old!" Z.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 6] Monday 20-11-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACCUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

THE READING HABIT

An absent-minded North of England man was urgently wanted by the police recently. But not for a criminal offence.

They wanted to return to him banknotes worth £20 which he had thoughtlessly used as a bookmark while reading a volume of theology he had borrowed from the local public library.

The man had returned the book to the library with the notes still in it. The assistant who found them asked the police to help trace the man.

One thing this absent-minded reader had to tell the police before he got his money back—the title of the book. He did so.

Quite often there's money in old books for the reader as well as for the author.

In the Vatican Library in Rome they tell the story of a penniless student who used to spend occasional afternoons there reading little-known books.

One day he was thumbing through the dusty tomes of an almost forgotten philosopher when, at the end of the last volume, he came upon a faded sheet of paper on which was written:

"The finder of this should go to the Probate Court and examine File 162, Rome, February 5th, 1784."

The student went to the court and took the file. The philosopher had left his entire fortune, £300,000, to the first person sufficiently interested in his works to read them to the end! The student netted the fortune Another lucky book-lover was the one who bought an old copy of the novel, "Paul et Virginie." Inside the book he found a brief note telling him to go to to a bank.

"It's a hoax," he thought. But it wasn't. He went to the bank next day and to his amazement he was given £300! Said the bank manager: "The money was left ten years ago by the book's previous owner to the next person to read it!"

A Dulwich, London, man bought an old family bible for five shillings at a local auction sale. Two days later his wife was turning over the leaves when she found several pasted together.

Separating them, she discovered six £5 notes! On the back of one was written this brief will: "I have had to work very hard for this money and having no heir I leave you, the new owner of this old bible, all of it. June 17th, 1840, Southend, Essex.

BOREDOM

In my young days (I am seventy-three) there was no mention of boredom. We worked long hours, and, housewives had little leisure; but young and old, generally speaking were contented and happy.

To-day boredom is regarded as a secious problem. Mechanical devices have taken most of the labour from household tasks.

According to the report of the National Food Survey Committee, "housewives are taking up more space on shelves with convenience foods."

More cooked and canned meat, fish, vegetables, fruits, cereals, dehydrated soups make the preparation and serving of meals easier than ever.

One wonders if scientific progress is, to a considerable extent, responsible for present-day boredom! Y.

PRESIDENT'S DAUGHTER

Probably no child has so many pets as Caroline Kennedy, the U.S. President's three-year-old daughter. A veritable menagerie has sprung up at the White House. Any more pets presented to Caroline by relatives, friends or visiting Heads of State, will have to go to local orphanages and children's homes, I'm told. The White House just can't be turned into a zoo!

Caroline has two riding ponies, two hamsters, Cobble and Billie, a wire-hired terrier, a family pet and present from her grandfather, Joseph Kennedy, and a white rabbit called Zsa'Zsa.

The rabbit, sent to her by a Pittsburg magician, has musical talents, and when in the mood, can play the first five bars of the Star Spangled Banner on a toy trumpet. Mr. Kruschev gave her a Russian puppy, called Pushinka when he visited New York. A.

WILD LIFE PROTECTION

A new version of the ever popular nursery game of snakes and ladders has been introduced in Southern Rhodesia. The Natural Resources Board, anxious to safeguard the country's diminishing wild life, has distributed 30,000 boards free to African children.

These boards, if their teaching is followed, will save real snakes from careless tragedies as well as other varieties of wild life.

In the new game, you go up ladddrs for protecting the country's wild life. But you go down snakes for committing "animal sins." A long snake, for example, penalizes you for starting grass fires. Another snake pulls you down for poisoning fish.

Thus as they play this ancient game, coloured children learn the importance of preserving wild life.

HERO'S LEFT-OFFS

Misfortunne—and fortue—smiled upon Chicago park-keeper, Bill Steadman, the day he climbed a tree to rescue a kitten trapped in the branches. Once freed, the cat leapt from his arms to safety, but Bill missed his foothold, fell and broke a leg. Unable to work, he was sacked, and faced trouble as hire-purchase claims piled up.

Then local cat-lovers got to work. Bill was mystified when a representative of a local cat club asked him for a collection of old clothing, pipes, and books. Nevertheless, he obliged, and was elated, two weeks afterwards, to receive a cheque for $3,000.

This represented the proceeds of auctions in Chicago of Bill's left-offs! They had been offered for sale as "belongings of a hero, penalized because of his bravery in rescuing a kitten!"

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಪೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

ARABIA AN INDIAN COLONY

(by M. S. Ramaswamy Aiyer, B.A., M.R.A.S., D.S.P., son of Dr. Sir Subramanier, K.C.I.E., Madras)

Rerders of E. H. Warmington's recent book on "The Commerce between the Roman Empire and India" know that Emperor Justinian (483-565 A.D.) who reigned at Constantinople had an Indian cook in his household. But the world does not know that another Roman emperor had used an Indian as ambassador. Some time before Justinian, lived Constantine surnamed the Great. He extended the empire and chose Byzantium for capital, and that city has been called Constantinople ever since in his honour. Tradition relates that when Constantine was about to wage war against Maxentius, Jesus Christ appeared to him in a dream and as a result of it, Constantine turned a Christian and favoured Christianity at the expense of the then prevailing heathenism. After becoming a Christian for various reasons the chief of which was political, it became the ambition of the emperor to extend Christianity wherever he could.

The South-Western parts of Arabia were called by the Greeks "Arabia Magna" or 'Arabia Felix." This part of Arabia where Aden is situated played a very great part in ancient times in the commerce between the East and West. Constantine who was a shrewd emperor wanted to make the king of this part of Arabia his friend and to induce him and his people to embrace Christianity, no doubt with a view to help Roman trade. For this purpose he sent an embassy in 356 A.D. with 200 Cappadocian horses and other valuable presents with the double purpose of making a show and of securing the friendship of the king. At the head of this embassy he placed a man called Theophilus.

From Philostorgius the Cappadocian Church Historian who was born about 364 A.D. and others, we learn that Theophilus was an Indian: that he was a native of Divus, an island in the Indian ocean near the mouth of the Indus: that when young he was sent by the people of the said island as a hostage to the Romans: that having passed a long time among the Romans he formed his character upon a pattern of the most strict and perfect virtue: that he became a Christian: that he chose the monastic life: that he was promoted to the deaconate at the hands of Eusubius and that when Theophilus became head of the embassy, he was invested with episcopal dignity by the men of his own party (i.e., the Arians). Philostorgius always calls him "Indian Theophilus" and others say that Theophilus was of black complexion.

Theophilus on his arrival met the king of S. W. Arabia, won his friendship and that of his people and convered them to Christianity. As a result of the preachings of Theophilus, the Arabian king built three churches in his kingdom—one in a place called Tapharam the metropolis, the second one in Adane (known as Aden now), and the third one in another part of the kingdom bordering the Persian Gulf where the Persian mart was.

After dedicating the churches and adorning them as he could, Theophilus crossed the sea, came to his native country of Divus, thence passed on to the other parts of India, corrected many disorders that

had crept into the Christian religion that prevailed among the Indians, thence re-crossed the sea, went to Abyssinia and after preaching Christianity to the Abyssinians returned to Constantinople to the emperor who loaded him with honours for his noble work. The followers of Theophilus credit him with working wonders. Tradition loves to say that he cured the Empress of a malady by his miraculous powers and Thalassius states that he even raised a Jewess once to life. Whatever the truth might be regarding his miraculous powers, Theophilus's own followers looked upon him as a public example of excellence. Long standing tradition avers that he ultimately settled at Antioch (where East and West met) to end his well spent life.

Divus referred to by Philostorgius is the island of Diu that lies in the Indian ocean south of Guzarat. So Theophilus was a native Indian Christian of the Island of Diu that is not far from Bombay. Since piracy prevailed in West Indian coast from ancient times, there is nothing incredible in Theophilus being sent as a hostage to the Romans. As he was chosen as a hostage, he probably belonged to one of the great families of Diu. As a result of European culture taking hold of our imagination, it has become the fashion amongst us not only to adopt European costume, and manners but also at times to turn Indian names to make them sound like English ones. For example Ayyar becomes Ayrs, Sundaram S. Daram, Kausika becomes Kowsic, Achari becomes Char, Dasan becomes Dawson etc., When Greek culture caught the fancy of men after the conquests of Alexader the Great, many a non-Greek of ancient times (as Klem says in his life of Jesus Christ) altered his name to make it sound like a Greek one. Apart from this as Dr. Rendel Harris (the Biblical scholar) once observed, early European Christian Divines took the foreign names of their converts and turned them to give decent Greek meanings. Since Constantine's ambassador to Arabia was an Indian, he must have originally borne an Indian name before he became a Christian. That originsl name was probably Devapalo which was subsequently twisted or altered to Theophilus meaning "Beloved of God" for reasons stated above.

Whatever the original name of Constantine's ambassador might have been, Philostorgius and others make it clear that he was a black Indian. Though scholars know that a great Roman emperor sent an Indian as ambassador to Arabia, yet they are not aware why he selected an Indian for that purpose. The march of time has obliterated ancient marks from the memory of men. The world in the clash of arms and in the mingling of blood has forgotten that Araba was derived from Arava. Arava is the designation for the Tamils of South India. Arabs hence were South Indian emigrants and Arabia was a South Indian colony. That is why Indian terms like the following which I have haphazardly selected from Rev. C. Forster's Historical Geography of Arabia are mentioned by European Classical writers as the names of peoples or places of ancient Arabia:- Thamud - Thamudar - Tamilian: Arsae-Arasu-Kingly tribe: Dacharne or Dosarni-Dasarna, name of a country of ancient India: Elamities-people of Elam an ancient name of Cylon in Tamil literature: Kho-on-Kallan, the name of the famous Kallar tribe of South India who were Palayagars till recently: Maphar-Mahapura, the great city: Syagiri Promontory-Siva-giri mountain: Bay of Sahar-bay of Sagara: Minel-Minavay, the fisher folk of South India: Marabat-Marapetta: Ainad-Ahi-nadu, the serpent land: Caripeta-

Kari-petta ; Calingil-Kalinga etc. Were not "the ferocious robber tribe of Beni Kora" mentioned by Rev. Forster, colonial compatriots of the Korava tribe of South India who are still under the operations of the Criminal Tribes Act of British India ? And is not the term Tapharam the capital of the Arabian King where Theophilus sojourned, a corruption of the Indian word Deva-puram ? The world has forgotten now that Arabia was originally a South Indian colony that Arabic was a dialect of ancient Tamil spoken in colonial Arabia, and that the Crescent Moon of the Moslem Flag is but the symbol of the renowned Chandra Vamsa or the Lunar Dynasty that has come down enshrined with glory in our literature. What we moderns have forgotten ancients remembered, Araba is Arava. That was why early Christian Church Fathers called the country of Arabia by the name of India. Constantine was a shrewd emperor and he knew that blood is thicker than water. That was the reason why he sent an Indian ambassador to a King of the ancient Indian colony of Arabia. M. S. R.

TRAINING CHILDREN

A correspondent writes :

It is nonsense to say the government has deprived parents of the means of disciplining their children. Mr. Butler has made it clear that he believes parents should cane their children if necessary, though he doesn't believe the courts should do it.

We have two girls 17 and 15, and two boys 16 and 12. After lots of headaches with them, and after trying other forms of punishments two years ago, we got a cane.

If they don't behave they get it, in the old-fashioned way — the offender has to remove the appropriate garments and bend over the arm of the big chair, and is punished by Father.

It's effective and only occasionally necessary. The younger boy was punished just after Christmas for breaking a window skylarking, the oldest girl got a caning, after due warning, a month ago because, with her second attempt at G.C.E. coming up, she was badly neglecting her home-work to go out with some boy-friend.

In both cases the punishment had the desired effect and we would certainly recommend this method to other parents.

X.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

FIRST VOLUME Rs. 25/-

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakashsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd., London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad 1.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS. BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS. MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Iosyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 7] Monday 27-11-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACCUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

Speaking of the Monolithic pillars of Emperor Asoka Mr. Vincent A. Smith in his History of fine Art in India and Ceylon says: "The fabrication, conveyance and erection of monoliths of such enormous size—the heaviest weighing fifty tons—are proof that the engineers and stone cutters of Asoka's age were not inferior in skill and resource to those of any time or country." Of the Aacus of these monoliths Mr. V. A. Smith says: "Whatever the device selected, it is invariably well executed, and chiselled with that extraordinary precision and accuracy which characterise the workmanship of the Maurya age, and have never been surpassed in Athens or elsewhere. Of the capital of the Sarnath pillar, discovered in 1905 A D., Mr. Vincent A. Smith says: "It would be difficult to find in any country an example of ancient animal sculpture superior or even equal to this beautiful art of arts, which successfully combines realistic modelling with ideal dignity, and is finished in every detail with perfect accuracy."—[1]

Speaking of the Jain columns in the South Kanara District, Mr. Walhouse says: "The whole capital and canopy are a wonder of light, elegant, highly-decorated stone-work; and nothing can surpass the stately grace of these beautiful pillars, whose proportion and adaptations to surrounding scenery are always perfect, and whose richness of decoration never offends."[2]

Speaking in 1908 A.D. of the influence of Indian Art on the art of Europe and Asia, Mr. E. B. Havell says; "In the early centuries of the Christian era, and from this Indian source, came the inspiration of the great schools of Chinese painting, which from the seventh to the thirteenth centuries stood first in the whole world..... The influence of India's artistic culture can be clearly traced, not only in Byzantine Art, but in the Gothic cathedrals of the middle ages. Europe is very apt to dwell upon the influence of Western Art and Culture upon Asiatic civilization, but the far greater influence of Asiatic thought, religion and culture upon the Art and Civilization of Europe is rarely appraised at its proper value..... From the seaports of her Western and Eastern coasts, India at this time sent streams of colonists, missionaries and craftsmen all over Southern Asia, Ceylon, Siam and far-distant Cambodia. Through China and Korea, Indian Art entered Japan about the middle of the sixth century. About A.D. 603 Indian colonists from Gujrat brought Indian Art into Java, and at Borobudur, in the 8th and 9th centuries Indian Sculpture achieved its greatest triumphs. Some day when European Art criticism has widened its present narrow horizon, and learnt the foolishness of using the art standards of Greece and Italy as a tape wherewith to measure and appraise the communings of Asia with the Universal and the Infinite, it will grant the nameless sculptors of Borobudur an honourable place among the greatest artists the world has ever known"![1]

Col. Tod says; "The Saracen arch[2] is of Hindu origin," and yet some would deny the

1. Indian Antiquay, Vol. 39.
2. History of Fine Art in India. p. 60.

1. Havell's "Indian Sculpture and Painting."
2. Tod's Rajasthan, Vol. I, p. 781. Colonel Tod, speaking of the Adhaidin.ka-Jhonpra at Ajmer, says: "I may further, with this temple and screen before us, speculate on the possibility of its having furnished some hints to the architects of Europe. It is well-known that the Saracenic arch has crept into many of those structures called Gothic, erected in the 12th and 13th centuries, when a more florid style succeeded to the severity of the

existence of arches in the architecture of ancient India.[3] Mr. Vincent A. Smith says: "During the early centuries of the Christian era the Hindus knew the principle of the true arch."[4]

Speaking of the methods which English critics of things Indian adopt, Mr. Havell says: "If Indians were to apply to European art the same methods of exegesis as archæologists apply to Indian, it would be easy for them to leave Europe with hardly a shred of originality."[5]

Sir William Hunter says: "Although Mohamedans brought their new forms of architecture, nevertheless Hindu Art powerfully asserted itself in the imperial works of the Mughals, and has left behind memorials which extort the admiration and astonishment of our age. The palace architecture of Gwalior, the mosques and the mausoleums of Agra and Delhi, with several of the older temples of Southern India, stand unrivalled for grace of outline and elaborate wealth of ornament."

(To be continued.)

Saxon or Roman: but I believe it has been doubted whence the Saracens obtained their model: certainly it was neither from Egypt nor from Persia." He then goes on to surmise that the influence of the early Caliphs of Baghdad (who were as enligtened as powerful), on European society was great, and that the victories of the Caliph's lieutenants produce no trifling results to the arts, that "this very spot, Ajmir was visited by the first hostile force which Islam sent across the Indus," and that the arches of the "temple" at Ajmer may thus be the models of the arches that were subsequently introduced amongst the Saracens.

3. "The finest example of triumphal arches is at Barnagar, north of Guzerat, which is the richest specimen of Hindu Art."—Elphinston's History of India, p. 163.

4. History of Fine Art in India and Ceylon, p. 13.

5. Havell's Indian Sculpture and Painting, p. 104.

FOURTH MUSIC CONFERENCE

Under the auspices of Ganavisharada Bidaram Krishnappa's Prasanna Seetharama Mandira, Mysore, the Fourth Music Conference will be held in Mysore for 5 days from 6-12-61 to 10-12-61.

Sri Rallapalli Ananthakrishna Sharma will preside and Professor P. Sambamoorhi of Madras will inaugurate the Conference.

There will be lectures, discussions, musical entertainments, and Music competitions, in the morning and evening sessions.

A Souvenir with learned contributions will be published in connection with the Conference.

The Management of the Ramamandiram solicit the wholehearted co-operation of the public.

LIGHTNING

"What, after all, is lightning? Lightning, friend, is with the sole exception of Holy Scriptures, God's most comforting reassurance to mankind. For, as every man knows, you never see the flash that kills you. So the fact is that God, in His infinite wisdom, has decided that He might as well let you go on living. For a while, anyway. At least until the next bright flash, because, during this interval, He has a second chance to add up the evidence pro and con, and to review His original decision (perhaps it was too hasty) as to whether or not you are fit to live."

POSTHUMOUS CHARITY

"He that defers his charity until he is dead is, if you weigh it rightly, liberal of another man's goods rather than his own."

CHILDREN AND BOOKS

[Contributed to the Souvenir of Rotary's Children's Library Association, Mysore]

"The child is father of the man," says Wordsworth in his sweet Poem, "My heart leaps up". "The childhood shows the man, as morning shows the day", says Milton in "Paradise Regained". They mean that the nature of a child will show what kind of man it will become.

It is also true that a child inherits the qualities, physical and mental, which its parents have owned. Congenitally deaf, blind, lame, or mentally unsound parents get similarly affected children. If the parents are good, kind, heroic, the children will also manifest those qualities. Arjuna's son Abhimanyu, Vali's son Angada, were valorous, like their fathers. Kalidasa in "Shankuntala" shows Dushyanta's child, Bharata, as playing with a lion's cub. Dhruva and Prahlada showed in boyhood the saintliness of their nature. Alexander the Great, as a boy, regretted that his father, Philip of Macedon, was conquering away all countries, without leaviug him any to conquer.

As a plant in the garden, if it is not properly manured, watered, and protected from pests, withers and dies, and so requires to be carefully tended, so the child's body has to be properly nourished and exercised, its mind has to be fed with knowledge and trained in right thinking, and its heart has to be taught the right feelings and emotions. This is what is termed Education, with a capital E.

The child is like a cycle-tube, or football bladder. If you inflate the tube or bladder, it becomes useful. Otherwise it remains useless and inert. The child also, without education, becomes a useless or vicious man.

Hence it is said in Sanskrit,

ಲಾಲಯೇತ್ಪಂಚವರ್ಷಾಣಿ ದಶವರ್ಷಾಣಿ ತಾಡಯೇತ್ ।
ಪ್ರಾಪ್ತೇತು ಷೋಡಶೇವರ್ಷೇ ಪುತ್ರಂ ಮಿತ್ರವದಾಚರೇತ್ ॥

"The first five years you should fondle the child, the next ten, you should use the rod, and educate it. After the 16th year, you should treat the son as a friend".

That is why Emperor Dasharatha, when Viswamitra went to him and asked for Rama to quell the Rakshasas, Subaahu and Maareecha, who were molesting the Rishis, pleads –

ಊನಷೋಡಶವರ್ಷೋಮೇ ರಾಮೋರಾಜೀವಲೋಚನಃ ।
ನಯುದ್ಧಯೋಗ್ಯತಾಮಸ್ಯ ಪಶ್ಯಾಮಿಸಹರಾಕ್ಷಸೈಃ ॥

"My tender son is not yet sixteen: I cannot picture him as being equal to quelling the Rakshasas".

In the intellectual classes education was longer. Sage Yaagnyavalkya, in the Chaadogyopanishat, calls his 12 year old son Shwetakethu, and says, "Son, it is the practice among us for Brahmacharis to acquire learning under a Guru. It behoves you to do so". It is said that Shwethakethu spent 12 years under a Guru, and returned

ıome at 24. According to "Sri Bhaagavatha" young Krishna and Balarama were ɔlaced under Saandeepini, who taught them the 64 (Chathushsashti) kalas or Arts.

About 2500 years ago there was a king by name Amarashakthi. He had three ıons, who were unlearned, vicious, and ill-behaved. Getting anxious for their welfare, he called his Ministers, and said, "I am anxious about my sons. There are ɔver 500 scholars maintained by the State. Ask their advice as to what should be ıone." Then they called a meeting of the scholars, or a "Seminar", to use a present ıay term. The scholars said, "Sire, Grammar requires 12 years of study. After that Manu and other Dharmashastras or Codes of Law. Then Chanakya and other Artha Shastras or the science of State-craft. Then Vaatsyaayana and other Kama Shastras, or the Science of Pleasure. These should bring knowledge of Dharma, Artha, and Kama, and resultant wisdom!

Then one present suggested, "Life is rather short to study all these one after another. We want some one who can get their cream, and impart them to the princes. Such a one is Vishnusharma, most popular teacher of the young. It would be best to entrust the princes to him". The king then sent for Vishnusharma and requested him to make his sons wise, promising him hundredfold reward. Vishnusharma replied", "Sir King, I do not sell learning. I am 80, and want nought with money. But I will make your sons wise in six months." The Court was astonished, and expressed disbelief: whereupon Vishnusharma asked them to note that date, and affirmed that if he failed to make the princes wise within six months from that day, he would forfeit his hope of heaven". The princes were thereupon entrusted to his care, and he fulfilled his promise. The instruction which he imparted to the princes Vishnusharma codified in "Panchatantra", a book whose fame has since gone round the globe!

The education that prepares the child for life is only partly to be got from schools. The rest should be acquired in the home, neighbourhood, among friends, elders, and from books.

The Sanskrit precept is:-

"ಕ್ಷಣಶಃ ಕಣಶಶ್ಚೈವ ವಿದ್ಯಾಮರ್ಥಂಚ ಸಾಧಯೇತ್ ॥"

"Minute by minute one should acquire learning, coin by coin one should accumulate wealth."

This may be said to be the "Age of Books." They are coming out in such numbers. 24 hours a day are not enough to go through the best of them. Arnold Bennett has written a book on "How to live on 24 hours a day." Books are a part of that living. Bacon, the great Essayist says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested".

Mere continuous reading is like writing on water. Unless the cream of a book is assimilated and digested, it does not educate or enrich the mind. Sixty years ago there was a book, "Pleasures of Life" by Sir John Lubbock. The reading habit is part of those pleasures. Sir John Lubbock, Lord Avebury, gave also list of "One Hundred Best Books" of the world, including Ramayana and Mahabharata. It used to be the aim of the students of those days to read as many of them as possible.

Books are man's unfailing companions. To the convalescent on an hospital bed, to the old man in his arm-chair, the student at the library table, and the housewife spending her leisure, books are a source of pleasure, relaxation, or profit.

It is said in Sanskrit,-

ಪುಸ್ತಕೇಷಜಯಾವಿದ್ಯಾ ಪರಹಸ್ತೇಚಯದ್ಧನಂ ।
ಯಚ್ಚಬಾಹುಬಲಂ ಭೀರೋಃ ವ್ಯರ್ಥಮೋತತ್ತ್ರಯಂಭುವಿ ॥

"Knowledge which requires reference to books, money left in other people's hands, and physical strength of a coward, are useless in times of need. It is only memorised knowledge which one can always use readily."

Memorising during childhood and studentage is a great help in after life. It is said that General Wolfe, when he was marching to capture Quebec from the French in Canada, was reciting Gray's beautiful Elegy :—

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air!"

Or see these inspiring lines from Tennyson :-

"Self-revernce, Self-knowledge, Self-control,
These three alone lead life to sovereign power.
Yet, not for power: power of herself would come uncalled for,
But to live by law, acting the law we live by without fear,
And because right is right, to follow right,
Were wisdom in scorn of consequence!"

Or this from Sanskrit :—

ಸತ್ಯಂಬ್ರೂಯಾತ್ ಪ್ರಿಯಂಬ್ರೂಯಾತ್ ನಬ್ರೂಯಾತ್ ಸತ್ಯಮಪ್ರಿಯಂ ।
ಪ್ರಿಯಂಚನಾನೃತಂ ಬ್ರೂಯಾತ್ ಏಷಧರ್ಮಸ್ಸನಾತನಃ ॥

"You should speak what is true. You should speak what is agreeable. You should not speak what is disagreeable, even if it be true. And you should not speak what is agreeable, if it is untruth."

ಕ್ರೋಶಾರ್ಧೇನ ಪ್ರವಕ್ಷ್ಯಾಮಿ ಯದುಕ್ತಂಗ್ರಂಥಕೋಟಿಭಿಃ ।
ಪರೋಪಕಾರಃ ಪುಣ್ಯಾಯ ಪಾಪಾಯ ಪರಪೀಡನಂ ॥

"I shall tell in a half verse, what a crore of books seek to say: "It is heavenly to aid others: it is sinful to molest others."

ಸತ್ಯಂಮಾತಾ ಪಿತಾಜ್ಞಾನಂ ಧರ್ಮೋಭ್ರಾತಾ ದಯಾಸಖಾ ।
ಶಾಂತಿಃಪತ್ನೀ ಕ್ಷಮಾಪುತ್ರಃ ಷಡೇತೆ ಮಮಬಾಂಧವಾಃ ॥

"I have six relatives: Truth is my mother. Knowledge is my father. Virtue is my brother. Kindness is my friend. Tranquillity is my wife. And Forbearance is my son."

G. R. JOSYER.

SANSKRIT WISDOM

by

G. R. JOSYER. M-A., HONS, F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or any one as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 8-9] Monday 4-12-1961 & 11-12-61 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

THE SUN'S BOUNTY

The sun indeed has been behind every form of life known to this planet from the very beginning. If suddenly the sun were to be shut off from the earth, all life would become extinct in a matter of days!

The amount of solar energy streaming to earth each day is 32,000 times greater than the power presently utilised by the world's population during the same 24 hours!

Scientists who are trying to harness the power of the sun know it is only a matter of time before the fossil fuels — oil, gas, and coal — are exhausted. They know too that even atomic energy is not the answer to man's long-range power needs, for its essential element, uranium, is also exhaustible.

Man can use these sources of power, provided by nature during millions of years, but he cannot replace them. Eventually the world must depend on other sources of power. Because solar energy could serve mankind as long as life continues on this planet, scientific investigators in some thirty nations are searching for economical methods to trap the sun's rays and put them to work.

In India, the solar cooker has demonstrated that family meals can be cooked in the heat of the sun's rays concentrated by a curved reflector. If inexpensive solar cookers were made available widely in Indian villages, the traditional fuel, dried cow-dung, could be more efficiently used as fertiliser.

In the United States methods and mechanisms have also been devised for harnessing solar energy. The United States has developed two basic types of solar cooker. One is a simple reflector which concentrates the sun's rays on a cooking pan (similar to the Indian one); the other is a solar oven—an insulated metal box with a glass window surrounded by reflectors. It reaches temperatures of 200° C — enough to bake bread in the same time required for conventional ovens.

In the United States, research on solar energy, so far sponsored by individuals and private organisations, is directed to secure first a concentration of the sun's heat to produce electricity at an economic rate; secondly, to devise a method by which solar heat can be stored for use when needed; and thirdly, to unravel the deepest mystery of nature—photosynthesis, or the chemical reaction which sunlight has on plants.

Under the influence of sunlight, plants combine carbon dioxide and water, with chlorophyll acting as a catalist, into carbohydrates of many forms, all of which have the advantage to man that they can be "burned," either as food in the stomach or as fuel in other converters, for the production of energy.

Mechanical devices to secure enough concentration of the sun's heat have generally been found prohibitively costly: but scientists argue that, if solar energy cannot be immediately made available to power-consuming urban areas and factories, it can be tapped to serve small communities.

The first application of power derived from the sun's rays may be on the farm and in the home and for spreading more usable energy into the hitherto underpowered areas of the world, via machines operating at lower temperatures and slower speeds, and perhaps producing lower voltages of old-fashioned direct current. These power generators will be comparatively cheap and simple to operate and will be found most useful where the sun is bright and water scarce.

(To be continued.)

SCHOOL OF ARCHAEOLOGY

A Press Note states:-

A recurrent problem, in the context of ever-expanding archaeological activities in the country, has been: "How to overcome shortage of trained personnel?" The School of Archaeology in New Delhi, started on October 15, 1959, attempts to provide an answer to this. Within two years of its inception, the School has turned out the first group of fully trained personnel to take up archaeological assignments. The second group is under training, while the third session begins in the third week of this month.

The high light of the 20-month course in the School is, necessarily, an intensive practical training in excavation and preservation of monuments. To this is added practical training in surveying, drawing, photography, chemical preservation of monuments and antiquities and museum methods.

On the theoretical side, besides traditional subjects like art, architecture, palaeography and numismatics, students are taught prehistory and protohistoric and early historical archaeology supplemented by elementary geology, anthropology and environmental archaeology. Also, included are such subjects — as publication, block-making, printing and, also, antiquarian laws.

The intensive training imparted at the School proved rewarding in the excavation which the students recently carried out at Kalibangan, near Pilibangan, a railway station 430 kilometres west north-west of Delhi on the Delhi-Suratgarh section of the Northern Railway.

The excavation had the dual purpose of studying the cultural complex of the site and of imparting training in excavation-technique to the students Through research, detailed study of the site and the various objects found there, the students were able to recapitulate the splendour of a civilisation which dates back to 5,000 years and is believed to be a contemporary of the Mohen-jo-Daro culture.

Picture shows the Director of the Schoool of Archaeology, Sri B. B. Lal, explaining to the students the make up of copper tools found near Bahadarabad.

The Rationalist

FOURTH MUSIC CONFERENCE

The Prasanna Sitarama Mandiram Management made a remarkable contribution to the cultural life of the City of Mysore by organising the Fourth Music Conference successfully from the 6th to 10th of last week. The sponsors deserve to be congratulated that, with no Government aid, with meagre public aid, they were able to provide such remarkably fine fare in the intellectual and entertainment fields for the citizens of Mysore.

The Conference was presided over by Professor R. Ananthakrishnasharma, versatile constituent of two Universities, with equal attainments in Music, in Telugu and in Sanskrit. Professor P. Samba Murthy, B.A., B.L., the well-known South Indian Musical Scientist, came from Madras to inaugurate the Conference. Musicians and music critics of Bangalore as well as Mysore graced the Conference.

The five days' sessions were rich and full, the mornings being devoted to scholars threshing out the theoretical aspects of music, and so adding to the sum of their knowledge in the fields, and the afternoons providing a three tier entertainment lasting nearly six hours each day.

There were competitions for the benefit of young learners of music. A handsome Souvenir containing interesting articles by noted writers and fully illustrated provided additional interest to the Conference.

The musical stars who highlighted the programmes were Vidwans P. K. Shankaran, Ganakalasindhu D. Subbaramiah, M. N. Ananta Rao, Sangeeta Shiromani D. Pashupati, Suresh, Chintalapalli Ramachandra Rao, B. V. Raman and Lakshmanan, R. N. Doraiswamy, T. S. Ramachandran M.Sc., V. Desikachar, and Vidushis D. Nagaratna and Padma, H. S. Anasuya, P. Balasaraswathi, Parvati Mahadevan, R. Lalitha and M. K. Saraswathi, and Vedavathi.

It may be said that these sincere and enthusiastic artistes went all out to charm and elevate the audiences in a fuller measure than accredited "Padmasris" and National Award heros. Those titles and awards often come by fluke, by wire-pulling, by back-door sneaking, and the recipients become conceited and tend to treat the audiences patronisingly and niggardly, exhibiting their talents in pinches and not in full measure, expecting the public to be satisfied with the glamour of their names rather than by their capacity to capture the emotions.

It is to the further credit of the artistes participating in the Conference that they sought no emoluments, as the organisers could not afford any in the absence of Government grants.

This brings us to the question of Government aid. The Prasanna Seetharama Mandiram is over 5 decades old, and is a more hoary institution than the noisy Kannada Sahitya Parishat, which for decades has been getting huge grants by noisy clamour, and has been just killing time, ploughing the desert and producing nothing! While money is lavished on such enterprises, a popular Government which speaks of promoting cultural welfare, should not turn a blind eye or deaf ear to the claims a Conference such as this for a generous Government grant. The Secretariat of the Ministry of Education should have a clear-cut policy, and plan aid in accordance therewith, instead of leaving it to the whims and humours of political Nabobs as in old times.

The public have to note also with regret that while the Maharajas of Mysore as such were using their resources for the promotion of culture, the fountain has become moribund. In Krishnaraja Wodiyar IV's time the Palace Civil List grant by Government was raised to Rs. 26 lakhs in view of all the recurring commitments. It is also in view of all these commitments that the grant to the Maharaja was fixed at Rs. 26 lakhs at the time of the State's merging. But now knighted and unknighted advisers like Sir A. Ramaswamy Mudaliar Sir C. P. Ramaswamy Iyer and Major Mahadeviah seem to have brushed aside those commitments and opened out new channels underground to drain the money, with no benefit to the public or the Government, and little benefit to the Maharaja himself. It is a matter of public regret.

However the successful Fourth Mysore Music Conference was an achievement to the credit of Sree Prasanna Seetarama Mandiram, Mysore. Its two able Secretaries, Sangeetaratna T. Chowdiah, the potential "Padmasri" of the State, and Vidwan B. K. Padmanabha Rao, whose dedicated life to Music deserves high appreciation, with the Presidentship of Advocate Sri S. P. Ranganathachar,—who is the Mysore edition of Sri K. Rajah Iyer of Madras,——and a Committe of self-less helpers, have made the citizens of Mysore their debtors by conducting the Conference ably in the city.

Editor.

PROPAGATION OF HINDUISM

Mr. Ananthashayanam Ayyangar, Loka Sabha Speaker, suggested that Hindu liberalism which believed that God could be sought in all possible ways needed to be propagated throughout the country.

He said the sadhus could considerably help in this task through religious discourses and distribution of literature. He suggested that funds should be raised for the purpose.

Inaugurating the all-India conference of the Bharat Sadhu Samaj, Mr. Ayyangar said there should be a feeling of unity among the people of India no matter what religion they professed. "God is our father, and we, Hindus, Muslims and Christians, are all his children. We are all brothers."

Mr. Ayyangar added, however, that religion should not be allowed to be a disintegrating factor. He said conversion of Hindus to Islam had led to the creation of Pakistan. Hinduism was not a proselytising religion but he wanted every Hindu to take a vow to see that none foresook his faith.

For, he apprehended that large-scale conversions of Hindus to Christianity might lead to further division of India to provide for an "Ishai-Stan" (land for Christians). Christian missions were spending annually al out Rs. 30 crores in India now, he said.

Mr. Ayyangar suggested religious education should be imparted in the educational institutions of the country, and added that the Indian tradition of giving weight to spiritual values rather than to self and power should be resuscitated.

The Speaker had also a dig at the Government of India for sending abroad cultural delegations comprising mostly of exponents of the Indian school of dancing. He said the dancers alone did not represent Indian culture, and suggested that cultural delegations of Sadhus, well versed in religious scriptures, should also be sent to foreign countries.

UNIVERSITY OF MYSORE

Percentage of passes in respect of several University Examinations of September 1961.

Examination		Percentage of passes :
Pre-University :	part I	36·02
	Part II	83·66
	Part III	33·60
	Part IV	63·88
B.A. (Old Scheme)	Part I	28·00
	Part II	80·00
	Part III	37·5
B.Sc. (Old Scheme)	Part I	32·4
	Part II	76·8
	Part III	35·7
I B A. (New Scheme)	Part I	33·2
	Part II	51·0
	Part III	64 2
	Part IV	70·0
I B.Sc. (New Scheme);		
	Part I	34·0
	Part II	39·0
	Part III	78 0
	Part IV	44·0
Final B.A. (New Scheme)		54·0
Final B. Sc. (New Scheme)		38·8
B Ed.	Group A	57·7
	Group B	80·0
	Ordinance subjects	59·6
B. Com. (Old Scheme):		
	Part I	16·5
	Part II	31·0
	Part III	31·0
I B.Com. (New Scheme);		
	Part I	59·0
	Part II	71·0
	Part III	65 0
Final B.Com.		43·0
I B.E. (Integrated course)		65·2
Pre-Professional course)		76·6
II B.E. (Integrated course)		72·0
(Revised Scheme)		85·9
II B.E. (Old Scheme) (Civil-Mechanical)		Nil
III B.E. Revised Scheme :		
	Civil	79·0
	Mechanical	63·0
	Electrical	75·0
III B.E. (Old Scheme)		
	Civil	62·0
	Machanical	47·3
	Electrical	25·0
Final B.E.	Civil	86·0
	Mechanical	73 0
	Electrical	56·0
B.E. (Revised Scheme)		
	Civil	82·0
	Mechanical	83·0
	Electrical	82·0
B.Sc. (Ag) II Year (Old Scheme)		90·0
(New Scheme)		83·0
B.Sc. (Articulture) III Year		100·0
Final B.Sc. (Agriculture)		88·8
B.Sc. (Textiles)	I Year	55·5
	II Year	77·7
Final Year B.Sc. Textiles		62·5
I B.V.Sc.		86·3
II B.V.Sc.		90·1
III B.V.Sc.		100·0
B.D.S. I Year		100·0
II Year		100·0
Pre-Professional (Medicine)		34·6
,, (Agriculture)		86·0
,, (Textiles)		40·0
,, (B.D.S.)		22·0
Fitst Law		57·0
B.L. Degree		55·0
L.M.P.		70·0

Bound Volumes of the *Rational* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
" Rationalist ", Mysore.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

view in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."!"

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA.

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS, MYSORE.

ated at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 10] Monday 18-12-1961 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

CHILDREN'S COURAGE

According to a statement by a University Vice-Chancellor some time ago, many students talk and think like children of eight or nine.

Not exactly complimentary, yet in some respects the students might do worse. Kiddies frequently perform remarkable deeds, and on some occasions scale the highest peak of courage!

Take Trevor Coker, of Bromley, Kent. He was only eight, and yet when his sister's dress caught alight, Trevor kept his head. First he tried to smother the flames with a cloth, and then he squirted them with water from the tap.

His prompt and determined action was by no means unuasual. For, strangely enough, children seem exceptionally capable and brave when it comes to tackling fires. Yet the fear of fire is instinctive in both man and animal. Is it a case of ignorance where kiddies are concerned? Are they unable to appreciate the terrible risks?

I do not think so. Otherwise they would surely panic at the first fierce contact with the remorseless flames. And they seldom do. Certainly Linda Johnson did not.

While she was stopping with her grandparents at Hempstead, Gloucester, their bungalow caught fire. Five-year-old Linda was carried to safety, but suddenly she thought of her granny's pet dog. Linda disappeared—and was never seen alive again. Later the firemen found two pathetic little charred bodies lying side by side in the ruins. The child and the dog she had tried to save had died together!

Even younger was Alice Tulip of Sunderland. Left alone with her brother of 14 months in their prefab, Alice was horrified to find that the place was ablaze.

Her first thought was for the little boy. She picked him up and staggered through the flames to safety. Her age? Four!

Then there's Susan Overton of Clapham in London who awoke coughing and choking. Her bedroom was full of smoke. Although only seven, Susan first roused her sister in ano her room and then rushed to where her parents and her baby brother Richard were sleeping. Thanks to her cool courage the family escaped injury—and this included their pets, a cat and two budgerigars!

Some children have been heroes without realising the fact. Thus we have the rather amusing episode of Michael Tobin. He went out to play in Holborne, London—and was afraid to go home. Why? Because his clothes were covered with soot and grime.

So Michael, aged eleven, spent the rest of the evening at a youth club. Later his parents came along, but there was no thrashing for Michael. By then they knew the whole story and had heard why their boy was in such a mess.

Michael had rushed into blazing house where a crippled old lady was literally lying in flames. He extinguished the flames with a bucket of water, and with the assistance of another woman carried the victim to safety!

But perhaps the palm for coolness in the face of danger should go to Jean Dawson. Ten years old and a Brownie, Jean was with her father in their farmhouse in Kenya, when a Mau Mau gang attacked and wounded a loyal Kikuyu. Despite the bullets which were thudding viciously on the walls, Jean gave him first aid and then telephoned the police!

They issued instructions on the best way of holding off the terrorists. These she repeated clearly and calmly to her father as he fired steadily from the house. He was able to hold out until rescue came—thanks largely to Jean!

Through John Anderson's quick thinking both he and his one-year-old brother Eamon escaped serious injury and perhaps death. A bullock ran wildly through the streets of West Hartlepool in Durham and charged full tilt at the two children. Without hesitation John snatched up his brother and with a mighty leap deposited him safely between two parked cars!

And how is this for another example of initiative and courage? A boy of nine was left in charge of a village shop in Essex while his aunt popped out. A man came in, and in his hand was a cosh.

"Hand over the money in the till" he snarled waving the cosh threateningly. The boy only laughed. "There's no money there," he retorted. "It was all banked this morning. If you don't believe me come and look."

The man hesitated—and was lost. The boy snatched up a weight and hurled it at the intruder. It did not hit him, but he turned and bolted. "Coo!" exclaimed the little lad afterwards. "Wasn't I scared!"

But let me tell you about some of the other doings of youngsters—achievements as distinct from heroism. A man arrived at Tilbury Docks on the Thames after two years in the East. He reached Liverpool Street Station in London and was about to board a train for East Anglia when a small, excited figure flung itself into his arms. It was Brenda, his seven-year-old daughter, whom he had expected to be safe and sound in her Suffolk home a hundred miles away!

"I was ill in bed when I heard that my husband was coming," her mother told me afterwards. "Therefore I was unable to meet him. I remember that Brenda asked me all about the train, but I paid no particular attention at the time. How she got to Liverpool Street I have never been able to discover. But she managed it somehow!"

Similar affection must have inspired the small boy living in Weston-super-Mare in Somerset. He evolved a really delightful scheme for making his mother's birthday particularly happy. On a card he wrote: "My present is to do twelve jobs for Mummy without grumbling." Underneath he drew twelve squares, and as he ran the errands, he asked each tradesman in turn to sign one of the squares.

On a different plane is the incident in which a girl of seven in Houston, Texas, features. Her brother—a man of 80—was in the lock-up on a drink charge. His little sister bailed him out! M. L.

UNSEEN EFFECTS

You hold a block of metal in your hand. And it's solid. Yet within the metal there are molecules, or atoms, all moving by laws of their own. Press a block of pure gold against a block of silver. When you separate them they seem unchanged. But a good physical chemist will show you that where they have been in contact invisible flecks of gold have wandered across the barrier of structure and buried themselves in the silver, and atoms of silver, somehow, in the structure of gold.

I think that when people are pressed close they behave in the same way. Part of you enters them, part of them enters you. Long after you forget the names and faces, they are still a part of you. Sometimes it is frightening to think that every person you have ever hated, or feared, or run away is part of you. But so is every person you have ever learnt from, every friend you ever knew. X

The Rationalist

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

"When Timur, the ancestor of the Indian Moghal dynasty, withdrew his hordes from Northern India in 1398 after ravaging it with fire and sword, he took back with him as captives all the masons who had built the famous mosque at Ferozabad, in order that they might build one like it at Samarkand. Thus Indian art fulfilled once more its civilising mission and, when, two and a half centuries later, Timur's descendant, Shah Jahan, was building the famous Taj Mahal at Agra, some of the principal masons were brought from Samarkand—probably descendants of Timur's captives!"

Mr. Colman says: "The remains of their architectural art might furnish the architects of Europe with new ideas of beauty and sublimity."[1]

"Indian Art" says Havell "is always superbly decorative."[2] "English decorative art," to quote Sir W. W. Hunter once more, "in our day has borrowed largely from Indian forms and patterns. The exquisite scrolls of the rock temples at Karli and Ajanta, the delicate marble tracery and flat-wood carving of Western India, the harmonious blending of forms and colours in the fabrics of Kashmir, have contributed to the restoration of taste in England."[1]

Mr Coleman says: "The ancient Hindu sculpture can boast of an almost unrivalled richness and beautiful minuteness of floral ornaments which claim and excite our warmest admiration."[2]

"No nation" says Mr. V. A. smith,[3] has "surpassed the Indians in the variety and delicacy of the floral designs enriching their sculptures and pictures."

Speaking of a figure of Prajnaaparimita, the Buddhist counterpart of Saraswati—Divine Wisdom—Mr. E. B Havell says: "The beautiful stone figure of Prajnaaparimita from Java, now in the Ethnographic Museum at Leyden, is a wonderful realisation of these exalted ideals, and worthy to rank as one of the most spiritual creations of art, Eastern or Western."[4]

"Hindu sculpture," says Mr. E. B. Havell, "has produced a master-piece in the great stone alto—relievo of Durga slaying the demon Mahisha, found at Singasari in Java, and now in the Ethno-

1. Hindu Mythology, Preface, p. ix.
2. Havell's Indian Sculpture and Painting. p. 69.

1. Imperial Indian Gagetteer, Art, "India," p. 225, "Indian art work, when faithful to native designs, has obtained the highest honours at the various International Exhibitions of Europe." Such is Indian art even in these degenerate days!

The reason is, art in India is not yet dead. The great art critic, Mr. E. B. Havell, says "The secularised and denationalised art of Europe has no affinity with living art of India, and we, aliens in race, thought and religion, have never taken any but a dilettante, archæological or commercial interest in it. Its deeper meanings are hidden from us, and those spiritual longings and desires which come straight from the heart of a people, to find expression in their poetry, music, and their art, strike no chord of sympathy in ours." —Indian Sculpture and Painting, p. 3.

2. Hindu Mythology. Preface, p. vii
3. History of Fine Art in India, p. 79.
4. Havell's Indian Sculpture and Painting,

graphic Museum, Leyden.....Judged by any standard it is a wonderful work of art, grandly composed, splendidly thorough in technique, expressing with extraordinary power and concentrated passion the wrath and might of the supreme Benificence roused to warfare with spirit of Evil The student will find in this phase of Indian imaginative art an intensity of feeling—a wonderful suggestion of elemental passion transcending all the feeble emotions of humanity—a revelation of powers of the unseen which nothing in European art has ever approached, unless it be in the creations of Michel Angelo or in the music of Wagner. [1]

Of the colossal war-horse placed outside the Southern facade of the black Pagoda at Kanarak in Orissa, built about the middle of the thirteenth century by Narsingha I, Mr. Havell says: "Here Indian sculptors have shown that they can express with as much fire and passion as the greatest European art the pride of victory and the glory of trinmphant warfare, for not even the Homeric grandeur of the Elgin marbles surpasses the magnificent movement and modelling of this Indian Achilles, and the superbly monumental warhorse in its massive strength and vigour is not unworthy of comparison with Verocchio's famous masterpiece at Venice!" [2]

"The grand temple at Barolli (Rajputana)," says the English translator of Heeren's Historical Researches, "contains unrivalled specimens of sculpture, some parts of which, especially the heads, in the language of an eye witness, would be no disgrace to Canova himself."

Colonel Tod, after carefully examining and exploring the temple, exclaims, "To describe its stupendous and diversified architecture is impossible; it is the office of the pen alone, but the labour would be endless. Art seems to have exhausted itself, and we are perhaps now for the first time fully impressed with the beauty of Hindu sculpture. The columns, the ceilings, the external roofing where each stone presents a miniature temple, one rising over another until the crown, by the urn-like kalasha, distract our attention. The carving on the capital of each column would require pages of explanation, and the whole, in spite of its high antiquity, is in wonderful preservation.

"The doorway, which is destroyed, must have been curious, and the remains that choke up the interior are highly interesting. One of these specimens was entire and unrivalled in taste and beauty." [1]

Even of the Indian art of the present day, Mr. Havell says: "Europe of the present day has in art far more to learn from India than to teach." [2]

(To be continued)

1. Havell's Indian Sculpture and Painting, p. 62.
2. Indian Architecture and Painting, p. 147.

1. Tod's Rajasthan, Vol. II p. 704. Col Tod says: "In short it would require the labour of several artists for six months to do anything like justice to the wonders of Barolli.
2. Havell's Indian Sculpture and Painting, p. 130.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಠಿಷ್ಟಾದ್ವೈತಸಾರ	
ಶ್ರೀಮದೇವರಾಜಬಿಸ್ಪಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

DR. BILLY GRAHAM

The Rev. Dr. Billy Graham, famous American evangelist leader, who was one of the 65 observers attending the third assembly of the World Council of Churches, Delhi, said that if the assembly "fails to give a clarion call for revival and evangelism, it will have failed to meet the high hopes of millions."

Dr. Graham in a statement on his impressions of the First week of the deliberations of the WCC assembly, said the assembly "needs to get its vision focussed on a risen triumphant Christ."

"I am hopeful that there will be a call for revival in the church...and a mission programme to evangelise the entire world in this decade. Time may be running out. The responsibilities and the opportunities for the church are greater than at any time in its history," he said.

Dr. Graham said he was delighted and encouraged by the strengthening of the theological basis of the World Council.

In the evangelism section in the assembly, he had noted in the discussions "two seemingly divergent concepts of evangelism." One centres in an endeavour to understand the social environment of the individual to whom the message is brought and to bring a gospel of social reform. The other concept follows along the line of a more simple gospel message and traditional methods of evangelism."

These two views should not be in conflict. The gospel is not only for the individual but also for the society. The individual must experience the transformation of Christ before he can become a better citizen in community relations," he said.

One of the tendencies in ecumenical circles, said Dr. Graham, "is to make the desire for unity the gospel itself. This distinction between the gospel and ecumenism is being made here, except on the part of a small minority. Unity should be a concern —not a preoccupation of the church. The church should be primarily occupied with proclaiming the good news of salvation."

He said the church as represented here "has become too introspective and self-conscious." Too much time is spent on disparaging statements about inadequacies and woes of the church. This assembly needs to get its vision focussed on a risen triumphant church."

Dr. Graham said thus far the assembly "has been almost silent on the problem that Communism poses for the church." Also he had heard little in the public speeches about the sufferings of fellow Christians in countries that did not have complete religious freedom.

Dr. Graham said it had been an 'illuminating experience' to see leaders from nearly every country of the world, witnessing, debating and praying together.

Many, especially from Africa and Asia, had come here seeking an answer to their peculiar problems. Many of these people had paid a great price for their faith, and their dedication was inspiring, he said.

He was also impressed with the leadership exhibited by the African and Asian leaders.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,

, Mysore.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS, F.R.E.S., F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS.

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* * *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha"

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S. V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS. MYSORE.

Printed at the Coronation Press, Ghamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXII No. 11] Monday 25-12-1961 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

HINDU SUPERIORITY

ARTS

(Continued from last issue.)

PAINTING

Writing on the technique of the Ajanta paintings, Mr. Griffiths, who superintended the copying of them by his students in the Bombay School of Art, says truly :—

"The artists who painted them were giants in execution. Even on the vertical sides of walls, some of the lines, which were drawn with one sweep of the brush, struck me as being very wonderful; but when I saw long, delicate curves drawn without faltering, with equal precision, upon the horizontal surface of a ceiling where the difficulty of execution is increased a thousandfold it appeared to me nothing less than miraculous!" [1]

"The Chinese Schools owed their inspiration originally to the art of India. In the early centuries of the Christian era the traditions of Indian religious art had been taken into Turkistan and China by Indian Buddhist missionaries and craftsmen, and by Chinese students taught in Indian Universities." [2]

Abul Fazal, the Mohammedan historian, says of Hindu painters: "Their pictures surpass our conception of things. Few indeed in the whole world are found equal to them." [3] Even Mr. Mill says: "The Hindus copy with great exactness, even from nature.....They draw portraits both of individuals and of groups with a minute likeness

Mr. Havell says: "Among Rembrandt's pen and ink studies collected in the British Museum, the Louvre and elsewhere, a number have been identified as copies or adaptations of India miniatures, and it has been shown that from them chiefly, Rembrandt derived the Oriental atmosphere for his Biblical subjects."

Mr, Vincent A. Smith in his History of Fine Art in India and Ceylon (p. 6) says: "The remarkable success attained by Hindu Art, both plastic and pictorial, in the treatment of plant motives and the representation of indigenous animals is unsurpassed."

WEAVING

Indians, even of the present day, are remarkable for their delicacy of sense, especially their nicety of touch. Not only is their observation very accurate and minute, which has given a peculiar charm to their poetry and their fine arts, but their delicate and tactile sensibility, with their general delicay of sense, has enabled them to achieve a peculiar excellence in many of the industrial arts and manufactures. Mr. James Mill says: "The delicate frame of the Hindu is accompanied with an acuteness of external sense, particularly of touch, which is altogether unrivalled, and the flexibility of his fingers is equally remarkable." [1]

(To be continued)

1. Indian Antiquary, Vol. III, p. 24.
1. Havell's Indian Sculpture and Painting. p. 186.
3. Blochman's Ain i Akberi. Vol. I, p. 108.

1. Mill's India. Vol. II, p. 17.

ACKNOWLEDGEMENT

We acknowledge with thanks receipt of sheet calendar in Kannada, with Panchanga details, from Messrs. M. S. Siddappa Brothers, Harmonium manufacturers, Bankers, and Merchants, Madhava Rao Circle, Mysore 4.

Persons who remit Rs. 4/ 00 will receive 100 free of postage

500 YEARS

So dangerous is the rodio-active waste from Britain's nuclear power programme that secret subterranean caverns are being designed in which it can be buried for 500 years.

The plan is for the radioactive residue to be mixed with boron and silican and transformed into solid glass cylinders five feet long and six inches wide.

These will be placed in stainless steel canisters, which will then be stacked automatically by machine in the subterranean caverns.

Each can will therefore contain about one million curies of radioactivity present in one gramme of radium, so each can's amount of activity will kill within seconds anyone exposed to it.

Harwell scientists have decided that glass is the most satisfactory material in which to seal this activity, but it would not be safe merely to dig a hole in the ground and bury the cylinders.

A terrible amount of heat is generated by so much radioactivity concentrated in one spot. The inner cylinder temperature will be about 400 degrees Centigrade!

The scientists knew that they had to arrange for some sort of draught so that the radiated heat could be taken away. At length they decided that subterranean caverns were the answer. Throughout these caverns a steady draught will blow to take away the heat.

Meanwhile, whenever it is necessary for the cylinders to be moved, it must be done by remote control.

When the nuclear power programme really gets under way, in ten years' time. it will be necessary to put into permanent store a few cylinders every week.

SPECIAL PATIENT

When a drug company in Sydney, Australia, received a message saying: "Chloromycetin needed urgently," all the facilities of the firm went into action to answer the the plea, which had come from a chemist in the country town of Inverell, about 400 miles from Sydney.

Believing that someone was hovering between life and death, the sales manager of the drug company, Mr. V. C. Norris, broke all speed regulations to rush the antibiotic to Sydney airport where, at his request, a regular airliner had been delayed to wait for it.

All through the flight anxious air hostesses rotated the drug, as Mr. Norris had instructed. At Inverell airfield the airline company had a fast car standing by to rush the drug to the chemist.

There it was picked up by the customer, who seemed a little surprised at the speed with which the drug had arrived and at the anxious inquiries about the patient.

Only then did it emerge that the customer was a veterinary surgeon, and the patient was a bull!

SNAKE-BITE TREATMENT

Messrs M. S. Siddappa Brothers inform us that Sri B. N. Rudrappa, B.A., B.L., Civil Judge, Mysore, will be pleased to give free treatment for all kinds of snake-poison if victims are taken without delay to his residence, Behind Law Courts,

Saraswatipuram,

Mysore 5.

The Rationalist

SANSKRIT IS UNIVERSAL

Inaugurating the Sanskrit Vishwa Parishat Conference in Bombay last week, the Vice-President, Dr. Radhakrishnan, said that the basic problem of modern life was the growth of a world community. "The tumult and the excitement, anger and the violence, the perplexcity of spirit and the ambiguities of expression are the pangs of the birth of something new. We have to work for this new order with all the strength we possess."

All the classics of the world, in whatever language they might be written, he said, belonged to the human race as a whole. "In these days when different cultures, religions and peoples are thrown together, to quality ourselves for the citizenship in the new world which is emerging, we must adopt a proper tolerant attitude towards other people's ideas and ideals."

The Vice-President said that the culture associated with Sanskrit "gives us a view of religion which is not exclusive but universal, the kind of religion which is most suited to modern conditions"

The aim of India had been to realise the one amongst the many, not by effacing the differences, but by retaining the differences and uniting them all. "To perceive the one among the many, to forge unity in variety, has been its fundamental purpose. If we plead for co-operation between the Great Powers of the world, it is because such a philosophy stems from our tradition."

The tradition of the West, he said, had been somewhat different. "It believes in either this or that and not both this and that When Judaism appeared it did not wish t tolerate men of non-Jewish creeds; whe Christianity came up, Judaism and Christa nity came into conflict. When Islam arc we had the Crusades. Islam was regarde as an apostasy from Christianity. To-day i is a conflict between the community systen and Christian democracy. Both these ar representatives of the Western tradition Both these groups which are accusing eac other of pushing the world to the brink of thermo-nuclear war represent the spirit o exclusive truth which will destroy the worl in its efforts to subjugate it to the acceptanc of its own creed." The Vice-President added "So long as faith in the exclusive and abso lute finality of one systems is accepted, th safety of the world is precarious."

India he said, had never believed in ambi tious schemes of world salvation. He different religions did not attempt th dangerous effort to press all the vitalities an forces, hopes and aspirations of many groups the cultural and ethical aspirations of sensitiv individuals into the restrictive and confining pattern of its scheme of world salvation Her prophets and seers had no pretension t omniscience. "They insisted on the inade quacy of linguistic symbols and logical con cepts to represent the supreme reality, whic they encounter in their moments of highes insight. They affirm the human capacity t apprehend the spiritual truth. Religion i for them personal encounter with the supreme reality."

Mr. Y. B. Chavan, Chief Minister of Maha rashtra, (whose speech was read out by Mr S. K. Wankhede, Finance Minister) in hi welcome speech, said that the Sanskri language had been mainly responsible fo maintaining unity in the diversity of thi large country. It was cultural heritage an they should be very much proud of it.

KNIGHTING

In his memoirs, as told to James Brough, Sir Cedric Hardwicke describes his knighting: "On the morning that I presented myself at Buckingham Palace, I satisfied myself that His Majesty, George V, had seen me perform and instantly given the order, 'This man must be honoured.' I conveniently overlooked the fact that the the King, whose hearing was impaired, went to the theatre only when he was compelled to on state occasions.

"When at last I was kneeling before him, his temper was deteriorated under the strain of the ceremonies. The Lord Chamberlain read my name from the list in his hand: "Mr. Cedric Hardwicke.'

"'Who?' snapped the King.

"The Lord Chamberlain repeated my identification, with no better success. 'I can't hear you,' said my monarch, his voic

" Lord Chamberlain loud ng George did not. For an actor's name to need to be spelt out is his greatest humiliation, but—'Spell it!' the King demanded.

"After this fourth attempt no more successful than before, he gave up and, lifting his jewelled sword, dubbed me knight: 'Sir Samuel pickwick!' he proclaimed!"

SHORT-CUT

The class of noisy boys in a German primary school were being punished by their teacher. They were assigned the problem of adding together all the numbers from 1 to 100.

The boys settled down, scribbling busily on their slates—all but one. This boy looked off into space for a few moments, then wrote something on his slate and handed it in. His was the only right answer!

When the amazed teacher asked how he did it, the boy replied, "I thought there might be some short cut, and I found one: 100 plus 1 is 101; 99 plus 2 is 101; 98 plus 3 is 101; and if I continue the series all the way to 51 plus 50, I have 101 50 times, which is 5,050."

After this episode, the young scholar received special tutoring from his teacher. The boy grew up to be Karl Friedrich Causs, the great mathematician of the nineteenth century!

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

THE SUN'S BOUNTY

(Continued from last issue.)

A solar generator recently developed by a leading American firm employs a parabolic reflector to concentrate the heat of the sun on a series of thermocouples, i e., a combination of two dissimilar metals in contact with each other. When heated, they produce an eleetric current, and this is enough to run a water pump. The pump is strong enogh to raise water from a depth of 20 feet and can pump enough water to irrigate 40 acres.

One of the most significant American contributions in the field of solar power research was the development, in 1954, of a solar battery. It resembles a large tray and is filled with wafers of purified silicon, treated with arsenic and boron. Each disk-like cell acts as a tiny electric generator. Light striking the wafer sets up an electric-static charge which creates a flow of direct current. This current energises dry cells for operation at night or during cloudy periods. One of these batteries, mounted on a pole, has been used for over six months to power an eight-family rural telephone system in Georgia.

Similar batteries have been used in solar-powered radios and in hearing aids.

Refined silicon is still worth its weight in gold, and solar batteries are too costly to be commercially practical. However, they have been found extremely useful in space vehicles, where power has to be generated with the minimum load of equipment. The Explorer VI reported its scientific findings to the earth by means of recording devices and radio equipment powered by the energy of the sun.

Experimental solar furnaces have also been constructed in the United States to aid scientific research. One of the largest, in San Diego, California, uses a huge curved aluminium mirror to gather and reflect the heat of the sun to a focal point.

At midday the furnace can reach temperatures of 4000°C—enough to melt a steel bolt in seconds. Because solar furnaces generate extreme heat without the associated contamination of fuels used in conventional industrial furnaces, it is a particularly valuable research tool.

Although the solar cooker, the solar generator, the solar battery, and the solar furnace promise enormous benefits, the solar still — which converts salt water into fresh--ffiany eave the greatest potential of all.

The sun offers ro the earth a bounty, sixty per cent of which is not utilised. Most of this energy is absorbed by the heavy cloud envelope around the earth; both land and sea also radiate the heat striking on them. Many American scientists believe that in the long run, when this wastage is eliminated and methods found to store it. solar energy will beat out atomic energy as the prime mover of the future world!

HARD WAY

A Secretary at a university gradate school had a teenage son whose exam results were causing her considerable worry. One day when she was conferring with a graduate student, she noted that he, too, had had a poor record during his first two years, but had completely reversed the picture in his third year. Hoping to benefit her own son, she asked the student to what he attributed the sudden improvement in his work.

"Well," he said tkoughtfully, "I got married—but there must be an easier way!"

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S., F.M.U. &C.
FOUNDER
International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

"Sringara Prakasha" of Maharaja Bhojaraja.
Volume I.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Kindly arrange to get us supplied with 15 copies of "Shringara Prakahsa" of Bhojaraja. The books are immediately required.

We have received the copies of "Sringara Prakasha". Now we still require another 10 copies of the same, which kindly arrange to send us.

"We have supplied 2 copies this week to Tokyo, Japan, on order, and 1 copy to Berne, Switzerland."

* * *

Messrs MOTILAL BANARSIDAS, Nepali Khapra, Banaras.

Please supply us 6 copies of Maharaja Bhojaraja's "Shringara Prakasha" vol. I, and 3 copies of "History of Mysore and Yadava Dynasty", and 10 copies of "Vymanika Shastra".

Please supply 4 copies of part I, "Shringara Prakasha," and 5 copies of part II, if printed. 7-11-57.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS

Please send 3 copies of "Shringara Prakasha" by V.P.P.

Please send 5 copies of "Shringara Prakasha," and 2 copies of Rigveda Samhita. Please treat this as most urgent.

* *

Messrs LUZAC & COMPANY, Ltd,, London. W.C. I.

Will you kindly send us by return 2 copies of your new work "Shringara Prakasha", with invoice. We will then catalogue this work and we hope further orders may accrue later.

* * *

POONA ORIENTAL BOOK HOUSE, POONA

Please send us 1 copy of "Shringara Prakasha" Edited by G. R. Josyer.

Price Rs. 25-00.

K. L. MUKHOPADYAY, Publisher, Calcutta.

Please send by V.P. Post Maharaja Bhojadeva's "Shringara Prakasha".

SARASWATI PUSTAK BHANDAR, Ahmadabad I.

Please send "Shringara Prakasha," 3 copies.

S. M. S. GRANTHALAYA, UDUPI.

Please send 3 copies of "Shringara Prakasha" and 3 copies of Rigveda Samhita Pada Patha.

S V. KAMAT, BOOK-SELLERS, BOMBAY.

Kindly send 1 copy of "Shringara Prakasha" by V.P.P.

Price Rs. 25.

CORONATION PRESS. MYSORE.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.